

A Family Catechism,

Full, Plain, and Practical,
Fitted to the meanest Capacity, with pertinent Citations of Scripture, annexed to every Question.

A Morning and Evening Prayer, with a Grace before and after Meat, which by using the Singular or Plural Number, may serve for single Persons or Families. A Morning and Evening Hymn.

To which is prefix'd,
An EXHORTATION to Parents and Masters of Families; and a DISCOURSE of the Divine Right of Catechizing.

The Second EDITION Enlarged,
divided into 52 Sections, whereby one of them may be taught each Lord's-Day throughout the Year, by Parents or Masters of Families.

GEN. 18: 19. *I know Abraham, that he will command his Children and Household after him, and they shall keep the Way of the Lord.*

PSH. 24: 15. *As for me and my House, we will serve the Lord.*

by J. W. Minister of the Gospel at Haddington.

Edinburgh, Printed by JAMES WATSON. 1712.



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To the Right Honourable,
David Forrest, Provost,
Mr. James Dods
William Robertson } Baillies.
William Hay }
Thomas Ridpath Dean of Gild.

And the remanent Members of the Town-Council of *Haddingtoun*.

RIGHT HONOURABLE,
YOUR Good Town, according to the Epigram hereto subjoined, confirmed by the History of both the Kingdoms, hath been the Seat of War, Fire and Error: By the long Peace between the Kingdoms, the First is removed: By God's Providence blessing prudent Conduct, the Second: By the Reformation of our Doctrine, the Third; which was occasioned by the Religious Houses in and about the Town, confluencing to so pleasant and fruitful a Plat of Ground. Ye have in Time immemorial continued untinctured with Rebellious or peevish

Principles; but in Communion with the Ancient and Apostolic Government of the Church; yet with such Moderation, that when it was blended with another Communion, still united together. Ye sought to continue in the Exercice of that moderate Disposition, but were denied. To preserve you in the Holy Faith, delivered to the Ancient Church, ye have called your unworthy Servant, to preach the Doctrine of Salvation, which he designs, by the Strength of his Exalted Master, to do, without the Tincture of Popery or Presidency. This little Schedule, written in or near the Ultima Thule, on the Confines of the Frozen Zone, once his Charge, now sees the Light nearer the warm Rays of the Sun: It contains the Sum and Substance of that Doctrine he designs, by the Permission of God and Civil Authority, to preach unto you. And as he comes among you by a cheerful, unanimous and unprocured Call, (tho' a while by secret Machinations of the dark Kingdom hindered) he offers up to Your Honours, with a cheerful Heart to serve, as he was made your Citizen in his First Appearance, and now is,

Your Orator at the Throne
of Grace,

J. W.

Doctor Johnston's EPIGRAM
on Haddington.

Planities pretense jacet prope Flumina Tinæ,
Fluminis argati clanditur ista sinu,
Vulcani & Martis quæ passa incendia, fati
Ingenuit alterno vulnere fracta vices.
Nunc tandem sapit ita, Dei precepta secuta,
Prefidio gaudet jam potiore poli.

In English thus:

Near Tyne's fair Stream a spacious Plain
is shown:
Tyne's circling Arms embrace the happ'less
Town;
Where Mars and fatal Vulcan reign by Turns
With fatal Rage, whose dear Effects she
mourns.
By sad Experience now at last grown wise,
She flights their Fury, and their Pow'r defies;
Contemns the Dangers that before she fear'd,
And rests secure, when Mighty Heaven's
Her Guard!

An EXHORTATION to Parents and Masters of Families, at Haddingtoun.

DEAR FRIENDS,

SUFFER a Gospel-Minister, who is in Love with the Souls of all Mankind, to lay open before you your Duty and Danger, at a Time when the Contentions among us are most for Parties, least for Piety. The universal Decay of Godliness is too conspicuous among all Ranks and Parties, and it may be ascribed as much to the Neglect in Families, as to any other concurring Cause. Such is the universal Disease of Family Prayer, that the Practisers of it, who are not numerous, are the Song of Drunkards in some Places.

Parents generally present their Children to the Baptismal Font, without any further Care about the Obligation undertaken in their Name; and in some Places they give Evidence that they have been renouncing the Flesh, by indulging it in Intemperance. And as the Children make Progress in Years, so do the Parents in Negligence, without laying the Foundation of Knowledge or Piety in tender Years, either by Precept or Example:

ample: Thus they are intrusted to the Ministers Care, as if they were sent to the University without passing through inferior Schools. So, when they come to commence Parent, they follow the former Example: Thus does Ignorance and Ungodliness circulate; but if they can be zealous for a Party, that makes Compensation (in their Thought) to a God who is a God of Holiness. And is this to be a Christian! What a cheap and easy Service of a God of Purity! If the Families (or Tribes) that call not upon God, have the Wrath of God poured out upon them, how many of ours shall be safe? Will ye provide Substance for your Children, to live comfortably on, when ye are smarting for your Negligence; and are their Souls, the Purchase of Jesus Blood, of no Value? And will ye do no more for your Servants than for your Cattle? What makes your Children undutiful, and your Servants unfaithful, but because they were taught no better? or if they were taught, they saw their Teacher speak one Thing, and act the contrary: Good God! are these the Bowels of Parents! or do ye envy them eternal Happiness, because ye resolve not to bear them Company in it? O

that He that opens the blind Eyes, would discover to Parents and Masters, what Danger they expose Part of themselves into ! Besides, by the Neglect of early Instruction, Sermons are no more understood, than if they were delivered in an unknown Tongue; for who can know Sillables or Words, that never heard of Letters, their first Elements ? Could we prevail with any that love the better Part of their Children, to be as much concerned how they shall live for ever, as how they shall be fed here, this Exhortation would be needless.

The common Pretences for this Neglect are, They are not able, their Parents taught them not: This is an Argument against their Neglect; besides, that here it is answered, till some abler Person improve it. Here the Memory of the Young and uninstructed are not burthened with long Answers, but short, plain and easy : The Articles of our Faith, Worship and Obedience are explained ; the Mysteries of Religion are not nicely enquired into, but are set down in the general Terms they are found in the Word of God, from the which they are proved. All Controversies are here shunned ; neither Popery nor Parity

Parity are here taught: The Minds or Memories of Young Ones are not burthened with the abstruse Doctrine of the Decrees of God, which the most Learned do not understand: Here are the Articles & Precepts of Religion reduced to Practice, Instructions being thence deduced, and the Sinners Mistakes and Excuses answered. Here is also another Objection of negligent Masters against Family-Prayer answered, That they cannot pray, though in Bodily Indigence they would not say, I cannot beg, I want Words to seek an Alms. Here there is subjoined a Morning & Evening Prayer, which by being used either in the Singular or Plural Number, may serve either single Persons or Families. They do bad Service to Religion, that exclude Forms of Prayer, and the excellent Ordinance of Confirmation.

The Morning and Evening Hymns may be the First and Last Thoughts, when awakening and falling asleep.

And that this Catechism is divided into 52 Sundays, conform to the Year, it makes the Work easy. I recommend the careful Use of it to all that wish Prosperity to their Children, or Stability to their Families. May the Success be according to the sincere and fervent Desire of one who thirsts for Souls, in the Bowels of a Saviour.

A DISCOURSE on Catechizing, collected from Learned and Approved Authors.

THE Word Catechize is derived from *ηχω*, an Echo or a repeated Sound, because the Teacher first taught, and then tried if they had learned.

Its Divine Institution appears from the Old and New Testament, before and under the Law, and under the Gospel, as is evident from those Passages. Deut: 6: 6, 7. These Words which I command thee, shall be in thy Heart, and thou shalt teach them diligently unto thy Children. Prov: 22: 6. Train up a Child in the Way he should go: *In the Margine it is, Catechize.* Eph: 6: 4. Ye Fathers provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord. Accordingly it hath been practised in all Ages of the Church, Gen: 18: 19. For I know Abraham, that he will command his Children and his Household after him, and they shall keep the Way of the Lord. 1 Chron: 28: 9. And thou Solomon my Son know the God of thy Father, Ec. 2 Tim: 3: 15. From a Child thou hast known the Holy Scriptures. It's enjoined expressly Deut: 31: 11, 12. and renewed to St. Peter, John 21: 15. Feed my Lambs. Accordingly the Jews had in every Village a Person called an Instricter of Babes, as their Historian asserts. Joseph: Antiquit: Lib: 4. C. 8. to which St. Paul alludes Rom: 2: 20. Buxtorf.

toris in his Jewish Synagogue, Cap: 3. tells their Method, till Ten Years of Age they taught their Children the Law, till Fifteen the Talmud. At Thirteen they were brought to the Temple, examined and approven, and declared to be Children of the Precept: Our Saviour did prevent that, according to that of the Rabbins, The Ingenious do run before the Command. This Custom was initiated by the Christians, as Ambrose tells in the Comment: on Eph: 4. Our Saviour had approved and commanded it particularly to St. Peter, who ordained St. Mark the first Catechist at Alexandria; and thus it continued in that Church: For An: 181. Pan-
tenus was there Catechist, Euseb: Hist: Lib: 5. Cap: 10. To whom succeeded Clemens Alexandrinus, who wrote the Catechism called Pædagogus, he left the Place to Origine, Lib: 6. Cap: 3. who appointed Hieroclos, when he proceeded to preach to elder Persons, Lib: 6. C. 12. who was succeeded by Dionysius, Lib: 16. C. 22. No doubt it was so in other Churches, tho' their Records be lost. For, at Carthage, Cyprian ordains Optatus to catechize the new Converts. Cypr: ad Cler: Ep: 24. And Cyril in his Youth bore this Office at Jerusalem; as Jerome tells in the Book de Scriptor: Eccles:

The Catechumens (that is the uninstructed) were to be taught two whole Years together, as the Council of Eliberis. Can: 42. enjoins, besides the more solemn Days of Catechizing in the Days of Lent. Hieron. ad Pamach: Cyril: Hierosol: Catechi-
Myst: 1. All

All Churches agree in this, both Papist and Protestant, Lutheran and Calvinist, That Catechizing is of Divine Institution, and was observed by the Church of God in all Ages. For by this was the Christian Faith at first spread, and hereby the Reformation was carried on, which the Council of Trent was sensible of; for, in their Preface to their Roman Catechism, they tell, Our Age is sadly sensible what Mischief they (the Reformers they mean) have done the Church, not only by their Tongues, but especially by these Writings, which they are wont to call Catechisms. And in the 24th Session, Cap. 7. they declare it to be the best Means to preserve and propagate their Religion, to compose a Catechism, and to command Paroch Priests to instruct their People in it. Luther wrote Two Catechisms, and not only prescribed, but used this Duty himself, declaring that he delighted therein more than in all his other Offices, as he tells in Psal. 126. Tcm. 4. P. 57. Calvin did the same at Geneva; so did all the Reformers. Bishop Usher, tho' in the highest Order of the Church, practised it frequently, and wrote a Catechism when very young. Sir Edwin Sands observes, That nothing did more conduce to enlarge the Protestant Faith, than Catechizing.

The manner of Catechizing was then, as now, by Question and Answer; so did Philip, Act: 8 Ch. Therefore is it called, 1 Pet: 3:21. *in Baptismo*, which the Vulgar Latin turns, *Bcnæ Conscientiae interrogatio*, the

the enquiring of a good Conscience, Beza, *Stipulatio*, promising. 1 Pet. 3: 15. St. Clement defines it: Catechism is the Knowledge of Religion, first delivered to the Ignorant by the Catechist, and then by them repeated over again. As to this manner of Question and Answer, the same say the Authors of the Roman Catechism in their Preface. The Matter of Catechizing Clemens Alexandrinus calls *σωτηρικὴ τασδία*, a brief Instruction. The 6th Council of Constantinople, Can: 68, and of Laodicea, Can: 46, ordains, That Catechumens shall learn the Creed. Hierome in his 61. Epist: ad Pamach: says, These who were to be baptized were to be instructed 40 Days together in the Doctrine of the Trinity. Therefore Augustine in his Book *de Symbolo ad Catechum:* Lib. 3. Cap. 1. Lib. 4. C. 1. hath written a particular Exposition of the Creed to the Catechumens.

Beda in his Commentar. on Esdra 2, says, We deliver to the Learners of a new Life, the Creed which was ordained by the Twelve Apostles. *The Ancient Canons of the Saxons* enjoins, Synod: Cloves: Can. 10. Except. Egbert. Can. 6. ap. Spelm: Tcm: 1. That the Priests both learn and teach the Lord's Prayer & Creed. Whence Anselm calls *Catechism*, The Doctrine which in the beginning was delivered to us by the Creed and Lord's Prayer. Ambr: in his Book of these that are to be initiated, in the Beginning says, He instructed these that were to be initiated, in Moral Duties, that is,

in the Commands. Augustine in his Book de Fide & Operibus, Cap: 9: says, It is noways to be doubted these Things to be said in the Catechism, which belong to the Life and Manners. *Thus was it also in old English Council's.* Conc: Lamb: A: Dom. 81. cap: de Informand: simpl: in Const: Georg: Arch: Eborac: Anno 1486. Spelin: Conc: Tom: 2.

Cyril Hierosol: in his Preface to his Catechism, and Clem: Constit: Lib: 7. cap: 39. say, Let the Catechumens be taught in the Knowledge of God the Father, who is not begotten; of God the Son, the Only Begotten; and of God the Holy Ghost. Let him be taught the Order of the Creatures, the Methods of Providence, and why the World was created. Dionysius in his Eccles: Hierarchie, says, The Catechist teacheth the perfect Way of coming to God, and leading the Divine Life.

Therefore Parents are to be exhorted to this Duty, from these Considerations.

1. *The Natural Ignorance of Children in good Things, yet learn Evil easily, but Virtue with Difficulty, as Cyprian tells.* It's rare and difficult to be good, it's easy, and we are bent to be evil, to such Learning without a Master, without an Example we are instantly instructed.

Conf: 2. *The Miseries they are exposed to, that if not taught, they may be easily drawn to Atheism, Idolatry, Popery, Enthusiasm.*

Conf: 3. *It's the Foundation of all other Improvements, Reading, Hearing, Preaching, are of no Use*

Use without it ; for this is the Foundation Work. Jerome in his Epistle ad Læt: Ep: 7. Small Things are not to be despised, without which great Things cannot stand. The Athenians enquiring the Oracle how their Common-wealth might be made happy, were told, They should be fortunate, if they did hang their most precious Things at their Children's Ears. The Greeks taught their Children Three Things, 1. The Laws of their Country. 2. The Praises of their Gods. 3. The Encomiums of valiant Men ; to make them just, religious, courageous.

There is a Story of one Ben Syrac, a Jewish Child, well inclined and ingenious : He desired that he might read and be instructed in the Law of Moses, his Parents told him it was too soon, he being so young : He replied, That as he was playing in the Church-Yard, he saw there Children's Graves, as well as elder People's, and therefore not too soon to learn to dy. Samuel served God from a Child. 1 Sam. 2: 18. and Timothy, 2 Tim: 3: 15. St. Hierome loved to hear Children babbleize Christum, to lisp out the Name of Christ, and suck it in with the Mother's Milk. St. John was the beloved Disciple, because he came to Christ betimes. Angels are always pictured young, and Cherubim with Children's Faces, to shew that God loveth early Holiness, Eccl: 12: 1. Therefore

1. Let Ministers remember to feed Christ's Lambs, St. Ambrose, Augustine, and other great Fathers

Fathers did not disdain it; for without it, Sermons are quite lost, and People exposed to the wild Delusions of Seducers, as evidently appears in these Parts of our Nation, where it is neglected; tho' Sermons are frequent, they are quite abandoned to Rebellious, Schismatic and mad Principles and Practices; for want of catechetic Instruction.

2. *Let Parents practise it.* R. Nachman says, He that teacheth his Child the Law, is worthy to sit in the Presence of God, but he that doeth not, it were well for him if he were blind, that he might not see the Disgrace that will beset him. *It is very remarkable of Lewis IX. of France, that he catechized his Kitchen-Boy, and said, He hath a Soul that was bought with Christ's precious Blood, as well as mine.*

3. *Let Children be willing to come and learn, and that not only such in Age, but in Understanding also.* Heb 5: 13. *It is most desirable and necessary to learn while young; for in Age it proves most difficult, yea almost impossible, according to the Greek Proverb, To instruct an old Man, and raise a dead Man, is all one Thing.*



A Family Catechism.

SUNDAY I.

Q. *WHAT is the Way to true Happiness?*
A. To know and serve God
in Jesus Christ.

Joh. 17. 3. This is Life eternal, to know
Thee, the only true God, and Jesus Christ
whom Thou hast sent.

Q. *What must we know of God?*
A. His Being, His Nature, His Works
and His Will: That He is, what He is, what
He doth, and what He would have us to
be and do.

Heb. 4. 6. He that cometh to God, must
believe that He is.

Joh. 4. 22. Ye worship ye know not what.

Acts 17. 23. Whom ye ignorantly wor-
ship, Him declare I unto you.

Acts 17. 24. God, that made the World
and all Things therein, seeing He is the Lord

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of Heaven and Earth ; dwelleth not in Temples made with Hands.

Psal. 24. 3. 4. Who shall ascend unto the Hill of the Lord, who shall dwell in His holy Place ? *ver. 4.* He that hath clean Hands and a pure Heart, &c.

Q. How know ye that God is ?

A. By Witnesses without us and within us.

Q. What are the Witnesses without us ?

A. His Works and His Word.

Rom. 1. 20. The invisible Things of God from the Creation of the World, are clearly seen, being understood by the Things that are made.

John 5. 39. Search the Scriptures, for in them ye think ye have eternal Life, and these are they that testify of Me.

Q. What are the Works that declare the Being of God ?

A. The Works of Creation and Providence, which He made and maintains.

Psal. 19. 1. The Heavens declare the Glory of God, and the Firmament sheweth His Handy-work.

Psal. 36. 6. Lord, Thou preservest Man and Beast.

Q. What is the Word that witnesses a God ?

A. The

A. The Scripture of the Old and New
Testament.

2 Tim. 3. 16. All Scriptures are given by
the inspiration of God, and is profitable for Do-
ctrine, for Reproof, for Correction, for In-
struction in Righteousness.

Q. *What is it within us that witnesseth the
Being of God?*

A. Conscience.

Q. *How does it witness it?*

A. By accusing us when we do amiss, and
excusing us when we do well.

Rom. 2: 15. Which shew the Work of the
Law written in their Heart, their Consci-
ence also bearing Witness, and their Thoughts
for in the mean while accusing and excusing one
, and another.

Q. *Have they easy Thoughts when alone, that
deny a God?*

A. Very uneasy.

Psal. 14. 1. The Fool hath said in his
Heart, there is no God. vers. 5. There
were they in great Fear.

Q. *Are not the Thoughts of God comfortable
to others?*

A. Very comfortable.

Lam. 3. 24. The Lord is my Portion,

sayeth my Soul, therefore will I hope in him.

SUNDAY II.

Quest. *Is it not troublesome, when alone, to hear the Accusations of Conscience?*

A. It's the Beginning of Hell.

Prov. 18. 14. A wounded Spirit, who can bear it?

Q. Are not the Smiles of Conscience pleasant?

A. They are the Beginning of Heaven.

2 Cor. 1. 12. Our Rejoicing is this, the Testimony of our Conscience.

Q. What is God?

A. He is a Spirit, infinite in Power, Wisdom and Goodness, the Maker, Preserver, and Ruler of all Things.

Job. 4. 24. God is a Spirit ; and they that worship Him, must worship Him in Spirit and in Truth.

Psal. 147. 5. Great is the Lord, and of great Power, His Understanding is Infinite.

Psal. 89. 8. O Lord of Hosts, who is a strong God like unto Thee?

Rom. 16. 27. To God only Wise, be Glory, through Jesus Christ for ever. *Eph. 3. 10.*

Psf. 119:68: Thou art good and dost good.

Q. What

Q. *What mean ye, when ye call God a Spirit?*

A. That He is a Being not cloathed with a Body.

Luk. 24. 39. Handle Me and see, for a Spirit hath not Flesh and Bones, as ye see Me to have.

Q. *What is meant then by the Eyes, Ears Hands and Feet of God, we read of?*

A. His Power, Wisdom and Providence, expressed to our Understanding.

Psal. 118. 15. The Right Hand of the Lord doth valiantly. Act. 4. 30.

Prov. 15. 3. The Eyes of the Lord are in every Place, beholding the Evil and the Good.

2 Sam. 22. 10. Darkness was under His Feet. Neh. 1. 3. 2 Chron. 16. 9.

Q. *What learn ye from it, that God is a Spirit?*

A. That our Worship and Service of Him ought to be Spiritual.

Joh. 4. 24. God is a Spirit; and they that worship Him, must worship Him in Spirit, and in Truth.

Eph. 4. 23. Be renewed in the Spirit of your Mind. Gal. 5. 16.

Q. *What mean ye by calling God infinite?*

A. That He hath no Bounds of Time in for Place or Perfection ; that is, He is Eternal, Every where present, and Altogether Perfect.

Job 11. 7. Canst thou by searching find but God ? Canst thou find out the Almighty unto Perfection ?

Psal. 90: 2. Before the Mountains were brought forth ; or ever Thou hadst formed the Earth, even from Everlasting to Everlasting Thou art God.

Jer. 23. 24. Do not I fill Heaven and Earth ? saith the Lord.

Psal. 89. 6. Who in the Heavens may be compared unto the Lord ? Who among the Sons of the Mighty, may be likened unto our God ?

Q. What mean ye by saying, He is Eternal ?

A. That He Was, and Is, and is to Come still the Same, without Change, for ever.

Rev. 4. 8. Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come

Mal. 3. 6. I am the Lord, I change not

Q. What learn ye from that ?

A. That

A. That He is to be praised and trusted
in for Ever.

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Thy Works to another, and shall declare
Thy Mighty Acts.

Q. *How is He every where present?*

A. By His Being, Providence, Mercy
and Justice.

Psal. 139: 2. Thou knowest my Up-ri-
sing and Down-lying. *Vers. 7.* Whether
shall I go from Thy Spirit, or whether shall
I fly from Thy Presence. *Vers. 8.* If I a-
scend up unto Heaven, Thou art there ; if
I make my Bed in Hell, behold Thou art
there.

SUNDAY III.

Quest. *What learn ye from that?*

A. To stand in Awe of Him
in every Place.

Prov. 23. 17. Be thou in the Fear of the
Lord all the Day long. *Mat. 6. 6.*

Q. *How do the Perfections of God appear?*

A. In His Knowledge, Wisdom, Power,
Goodness, Justice, Holiness and Truth.

Q. *What mean ye by His Knowledge?*

A. That He knows all Things past, pre-
sent and to come, our Thoughts, our Words,
our Works.

Acts: 15: 18. Known unto God are all His Works from the Beginning of the World.

1 Chron. 28. 9. The Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts.

Psal: 139: 4: There is not a Word in my Tongue, but lo, O Lord, Thou knowest it altogether.

Job 34: 22: There is no Darkness nor Shadow of Death, where the Workers of Iniquity may hide themselves.

Q. What learn ye from that ?

A. To keep our Hearts well, to take heed to our Words, and to beware of secret Sins.

Prov: 4: 23: Keep thy Heart with all Diligence.

Matt: 12: 36: Every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment.

Psal: 19: 12: Cleanse Thou me from secret Faults.

Q. What mean ye by His Wisdom ?

A. That He is all wise in Himself, and orders all Things according to their Natures and Needs, and His own Holy Ends.

Psal: 94: 10: He that teacheth Man Knowledge, shall He not know ?

Psal:

Psal: 104: 24: O Lord, how manifold are Thy Works? In Wisdom hast Thou made them all.

Q. What learn ye from that?

A. To do what He commands, and bear what He inflicts, as best for us.

1 Sam: 3: 18: It is the Lord, let Him do what seemeth Him good.

Q. What mean ye by His Power?

A. That He can do whatsoever He wills, and to Him nothing is impossible.

Eccl: 8: 3: He doth whatsoever pleaseth Him.

Luk: 1: 37: With God nothing shall be impossible.

Q. What learn ye from that?

A. To fear and trust in Him, because He can fulfill both Threats and Promises.

Psal: 4: 4: Stand in awe and sin not. Psal: 64: 9:

Psal: 145: 19: He will fulfil the Desire of them that fear Him.

Q. What mean ye by His Goodness?

A. That He is good in Himself, and doth good to all, pardoning the Penitent, bearing with them long, but not always.

Psal: 119: 68: Thou art good, and dost good. Exod:

Exod: 34: 6: The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in Goodness and Truth.

Q: What learn we from that?

A: To love Him, to do good to others, to forgive Wrongs, and to wait till obstinate Sinners be penitent and sensible.

Psal: 31: 23: O love the Lord, all ye His Saints.

Heb: 13: 16: To do good and communicate forget not.

Matt: 18: 21: Lord, how oft shall my Brother sin against me, and I forgive him? till seven Times? **22:** Jesus saith unto him, I say not unto thee, till seven Times; but until seventy Times seven Times.

SUNDAY IV.

Quest: *WHAT mean ye by His Justice?*

A. That He is Judge of all, His Ways are equal, and He will give to every one according to their Works.

Gen: 18: 25: Shall not the Judge of all the Earth do right.

Ezek: 18: 29: O House of Israel, are not my Ways equal?

Psal. 62. 12. Thou renderest to every one according to their Works. **Q:** What

Q. *What learn ye from that?*

A. To fear His Wrath, and to hope for the promised Reward.

Psal. 90. 11. Who knoweth the Power of Thine Anger? *Matt. 10. 28.*

Psal. 58. 11. Verily, there is a Reward for the Righteous; verily, He is a God that judgeth in the Earth.

Q. *What mean you by his Holiness?*

A. That He is Himself pure and holy, and hates all Wickedness.

Rev. 4. 8. Holy, holy, holy Lord God Almighty.

Psal. 5. 5. Thou hatest all the Workers of Iniquity.

Q. *What learn ye from that?*

A. To hate Sin, and to be holy in all Manner of Conversation.

Psal. 97. 10. Ye that love the Lord, hate Evil.

I Pet. 1. 15. As He who hath called you is holy, so be ye holy in all Manner of Conversation.

Q. *What mean ye by His Truth?*

A. That He is faithful in His Word, and will make good what He hath spoken.

Tit. 1. 2. In hope of Eternal Life, which God who cannot lie, promised before the World began.

Q. What learn ye from that ?

A. To believe His Word, trust to His Promises, and dread His Threatnings.

2 Tim. 1. 12. I know whom I have believed, and I am perswaded that He is able to keep that which I have committed to him against that Day.

Psal. 145. 17. The Lord is Righteous in all His Works. ver. 20. All the wicked will He destroy.

Q. Are there more than one God ?

A: The True and Living God is One.

Deut: 6: 4: Hear, O Israel, the Lord our God is One God.

Q: How many Persons are there in the God-Head ?

A. Three, Father, Son and Holy-Ghost ; yet One God.

I Joh: 5: 7: There are Three that bear Record in Heaven, the Father, the Word, and the Holy-Ghost, and these Three are One.

Q: What learn ye from that ?

A: To believe the Mysteries of Religion, without asking the Manner.

Deut:

Deut: 29: 29: Secret Things belong unto the Lord our God ; but Things revealed, to us and our Children.

Q: How manifold are the Works of God ?

A: Three, of Nature, Providence and Grace.

S U N D A Y V.

Quest: What are the Works of Nature ?

A: The whole Creation visible and invisible.

Q. Who made all Things ?

A: The only wise God.

Gen: 1: 1: In the Beginning God created the Heaven and the Earth.

Q. Whereof were all Things made ?

A: Of nothing.

Heb: 11: 3: By Faith we understand, that the Worlds were formed by the Word of God, so that Things that are seen, were not made of Things which do appear.

Q: By what Instruments were all Things made ?

A: By His powerful Word.

Gen: 1: 3: And God said, let there be Light, and there was Light.

Q: In what Space of Time ?

A: In six Days.

Exod:

Exod. 20: 11. In six Days the Lord made Heaven and Earth.

Q: In what State were all Things made?

A: All very good.

Gen: 1: 31: And God saw every Thing that He made, and behold it was very good.

Q: For what End?

A: For the Glory of it's Maker.

Prov: 16: 4: God made all Things for Himself.

Q: What learn ye from this?

A: To admire that Wisdom, Power and Goodness, that appears in all.

Psal: 104: 24: O Lord! How manifold are Thy Works! In Wisdom hast Thou made them all : The Earth is full of Thy Riches.

Q: What Duty doth this point at?

A: That as All is of and through Him, it ought to be to Him and His Glory.

Rom. 11. 36. For of Him, and through Him, and to Him, are all Things ; to whom be Glory for ever.

Q: Hath God now left off to work?

A: No : He continues to rule and preserve all Things, great and small, in Heaven and Earth.

Joh. 5. 17. My Father worketh hitherto and I work.

*Psal. 36. 6. Lord Thou preservest Man
and Beast.*

SUNDAY VI.

Ques **W**hat learn ye from God's preserving
all Things?

A. That to Him is due all Praise, Honour, and Obedience by Men and Angels.

Rev. 4: 11: Thou art worthy, O Lord, to receive all Glory, and Honour, and Power.

Psal. 107: 8: O that Men would praise the Lord for His Goodness, and for His wonderful Works to the Children of Men.

Q: What learn ye from God's Governing all Things?

A. That we ought to submit to His Government; to expect all from Him, to bear all patiently as His Work; and to commit our Way to Him.

Psal. 99: 1: The Lord reigneth, let the People tremble.

Psal. 145: 15: The Eyes of all wait upon Thee; Thou givest them their Meat in due Season.

Job 1: 21: The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.

Psal.

Psal: 37: 5: Commit thy Way unto the Lord ; trust also in Him and He will bring it to pass.

Q: Is God the Author of Sin ?

A: No, by no Means : Only He permits it, and directs it to His Glory.

Hab: 1: 13: Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity.

Exod: 9: 16: For this Cause have I raised thee up, for to shew in thee My Power.

2 Kings 19: 28: I will put My Hook in thy Nose, and My Bridle in thy Lips.

Q: Is it from the Providence of God, that the Righteous suffer, and the wicked prosper so often ?

A: Yes, for His holy Ends.

Q: Why do the Righteous suffer ?

A: To humble and prove them, to wean them from the World, to make them long for a Crown, and to prepare them for it.

Rev: 1: 20. Behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation Ten Days.

2 Cor: 4: 17: Our light Affliction which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.

Psal.

Psal. 120: 5. Wo is me that I sojourn in Mesech, and dwell in the Tents of Kedar.

Jam. 1: 12. Blessed is the Man that endureth Temptation; for when he is tried, he shall receive the Crown of Life.

Q. *Why are the Wicked so prosperous?*

A. To make them Instruments in punishing Mankind, to allure them to His Service, to make them inexcusable, and that their Fall may be the greater.

Isa. 10: 5. O Assyrian, the Rod of Mine Anger, and the Staff in their Hand is Mine Indignation.

Hos. 2. 8. She did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold.

Isa. 5. 4. What could have been done more unto My Vineyard, that I have not done in it?

Psal. 73. 18. Surely Thou didst set them in slippery Places, Thou castedst them down unto Destruction.

Q. *Who made Man?*

A. God.

Psal. 100. 3. Know ye that the Lord He is God, it is He that hath made us, and not we ourselves.

C

Q. *Where-*

Q: *Whereof was Man made?*

A. His Body was made of Dust, and his Soul breathed into him from Heaven.

Gen: 2. 7. And the Lord God formed Man out of the Dust of the Ground, and breathed into his Nostrils the Breath of Life.

Q: *What learn ye hence?*

A. To be humble, when we eye the Body: to despise Earth, when we consider the Soul.

Isa: 40: 6. All Flesh is Graft, and the Goodness thereof as the Flower of the Field.

Isa: 2. 22. Cease ye from Man whose Breath is in his Nostrils, for wherein is he to be accounted of?

Psal: 8. 6. Thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour.

SUNDAY VII.

Q: *IN what State was Man made?*

A. Healthful in Body, and holy in Soul. *Eccl: 7: 29. God made Man upright.*

■ *Gen: 1: 27. God created Man in His own Image.*

Q: *For what End was he made?*

A. To know, serve and enjoy God.

Isa:

Isa: 43: 21. This People have I formed
for My Self, they shall shew forth My Praise.

Q: What Obedience did God require of him?
A. Perfect, Personal and Perpetual: that
is, entire in all Parts, by himself, and with-
out falling away.

Q: What was the particular Command?

A. Not to eat of the Fruit of the Tree in
the midst of the Garden.

Q: What was threatened on his Disobedience?

A. Death.

Gen: 2: 17. But of the Tree of Knowledge
of Good and Evil thou shalt not eat of it;
for in the Day thou eatest thereof thou shalt
surely die.

Q: Did Man observe it?

A. No; he broke it by the Instigation of
Serpent, acted and assisted by the Devil.

Gen: 3: 4. And the Serpent said unto the
Woman, Ye shall not surely die.

*Q: Unto what State did he bring himself
thereby?*

A. He brought himself and his Posterity
to a State of Sin and Misery.

Rom: 5: 12. By one Man Sin entred into
the World, and Death by Sin.

Q: What is Sin?

A: A breaking the Commands of God.

I Joh: 3: 4. Sin is the Transgression of the Law.

Q: What is the State of Sin?

A: The Defilement of our Nature, whereby we are backward to what is good, and bent to what is evil.

Gen: 6: 5. And God saw that the Wickedness of Man was great, and that every Imagination of the Thought of his Heart was only evil continually.

S U N D A Y VIII.

Q: What Misery hath Sin brought us unto?

A. The Troubles of this Life, Death in the End of it, and the Wrath of God for ever.

Job 5: 7. Man is born to Trouble, as the Sparks fly upward.

Rom: 6: 23. The Wages of Sin is Death.

Eph: 5: 6. Because of these Things cometh the Wrath of God upon the Children of Disobedience.

Q: Are ye born in a State of Sin?

A: Yes, and all Mankind.

Psal: 51: 5. Behold I was conceived in Iniquity, and in Sin did my Mother conceive me.

Q: An

Q. Are ye not then afraid of the Wrath of God?

A: I have great Reason.

Eph: 2: 3. We were by Nature the Children of Wrath, even as others.

Q: Are ye able to free yourself from this Wrath?

A: By no Means.

Eph: 2: 1. You hath He quickned, who were dead in Trespasses and Sins.

Q: Ought ye not then to enquire what ye shall do to be saved?

A: By all Means.

Act: 16: 30: What must I do to be saved?

Mark: 10: 17:

Q: Hath God contrived any Way whereby ye may be saved?

A: Yes, by a Redeemer.

Joh: 3: 16. God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting Life.

Q: Who is your Redeemer?

A: The Lord Jesus Christ.

1 Tim: 2: 5. There is one Mediator between God and Man, the Man Christ Jesus.

Q: Who is Jesus Christ?

A: True God and Man.

Joh: 1: 1. In the Beginning was the Word, and the Word was with God, and the Word was God. *V. 14.*

Q: What learn ye from this?

A: The Greatness of the Love of God for this unspeakable Gift, and our Obligation to love Him again.

I Joh: 4: 10. Herein is Love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our Sins.

Eph: 5: 2.

Q: How was Jesus conceived ?

A. By the Power of the Holy Ghost.

Luk: 1: 35. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee. *Matth: 1: 18.*

S U N D A Y IX.

Q: Of whom was He born ?

A. Of the Virgin Mary.

Matth: 1: 23. Behold, a Virgin shall conceive, and be with Child, and shall bring forth a Son, and thou shalt call His Name *Immanuel.*

Q: What mean ye by that ?

A. The Holy Spirit made the Virgin's Womb

Womb able to conceive, without the ordinary Conjunction of Man and Woman, and sanctified the Fruit in her Womb.

Luc. 1: 35. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore that Holy Thing that shall be born of thee, shall be called the Son of God.

Q: *What learn ye from that?*

A. Chastity and Purity of Heart and Life.

1 Theſſ: 4: 7. God hath not called us unto Uncleanness, but unto Holiness.

Q: *How long did Jesus live on Earth?*

A. Above Thirty Three Years.

Luc. 3: 23. And Jesus began to be about Thirty Years of Age. - - - The rest spent in publick and private Preaching.

Q: *What was His Work on Earth?*

A. Going about doing good.

Act. 10: 38. He went about doing good, and healing all that were possessed of the Devil; for God was with Him.

Q: *Unto how many Parts may we sum up his Life?*

A. Unto Three: His Doctrine, Miracles and Conversation.

Q. *What*

Q: What was His Doctrine?

A. Plain, Spiritual, and Heavenly.

Joh. 6: 68. The Words that I speak unto you, they are Spirit, and they are Life.

Q: What were His Miracles?

A. Benefits done to the Souls and Bodies of Men, to confirm that He was sent of Father God.

Matth. 11: 5. The Blind receive their Sight, the Lame walk, the Lepers are cleansed, the Deaf hear, and the Dead are raised up.

Matth: 9: 6. That ye may know that the Son of Man hath Power on Earth to forgive Sins, He sayeth to the Sick of the Palsey, A. rise and walk.

Q: What was His Conversation?

A. Holy, heavenly, and harmless.

1 Pet: 2: 22. Who did no Sin, neither was Guile found in His Mouth.

Q: What Use are we to make of His Doctrine?

A. To believe and obey it.

Joh: 14: 1. Ye believe in God, believe also in Me.

V. 15. If ye love Me, keep My Commandments.

SUNDAY X.

Q: What Use are we to make of His Miracles?

A. To look on them as Seals to the Truth.

Joh. 10: 25: The Works that I do in My Father's Name, they bear Witness of Me.

Q: Are we to aim to imitate Him in His Miracles?

A: No, except His greatest Miracle, so great Patience in so great Passions.

Heb: 12: 1, 2. Let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who, for the Joy that was set before Him, endured the Cross, &c.

Q: He did one Miracle to the penitent Thief on the Cross, may not that encourage us to stand out till the last?

A. Yes: if we can bring him down again to the Cross to work a Miracle on us.

Q: What learn we from the Life of Jesus?

A. Our Duty to God, our Neighbour and ourself.

Q: What Duty to God doth it teach us?

A. To pray to Him, and praise Him, to seek His Glory, to do and bear His Will.

Luk:

Luk: 6: 12. He went out unto a Mountain, to pray, and continued all Night in prayer for Prayer to God.

Luk: 10: 21. Jesus rejoiced in Spirit, and said: I thank Thee, O Father, Lord of Jesus te Heaven and Earth, that Thou hast hid these Things from the Wise and Prudent, and revealed them unto Babes.

Joh: 17: 4. I have glorified Thee on Earth, and Enjo

Joh: 4: 34. My Meat is to do the Will of Luk.

Him that sent Me.

Matth: 26: 39. Not My Will, but Thine be done.

Q. What Duty to our Neighbour teaches the Life of Jesus?

A. To bear with Wrongs, to do no wrong, to do good to all Men, even for Evil, to love and pray for our Enemies.

Eph: 4: 32. Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's Sake hath forgiven you.

Heb: 7: 26. Such an High-priest did become us, who is holy, harmless, undefiled.

Act. 10: 38. God anointed Jesus of Nazareth, with the Holy Ghost and with Power, who went about doing good. *Matth: 5: 44.* Love your Enemies, bless them that curse

you,

Mount you, do good to them that hate you, and
ight in pray for them who despitefully use you and
persecute you.

Q. *What Duty to ourselves doth the Life of
ord Jesus teach us?*

A. To govern our Desires, as to Meat &
Drink and Bodily Pleasure, to despise world-
ly Enjoyments, and seek after Heavenly
Earthly Things.

Luk. 21: 34. Take heed to yourselves, lest
at any Time your Hearts be overcharged
with Surfeiting and Drunkenness, and Cares
of this Life.

Eph. 5: 3. But Fornication and all Un-
cleanliness or Covetousness, let it not be once
named among you, as becometh Saints.

Joh. 2: 15. Love not the World nor the
Things that are in the World.

Phil. 3: 20. Our Conversation is in Hea-
ven.

Q. *Learn ye any more from the Life of Jesus?*
A. Yes: To be humble, meek, patient,
peaceable, contented, and obedient to them
that are over us.

Matth. 11: 29. Learn of me, for I am meek
and lowly.

I Pet. 2: 23. When He was reviled, reviled not again; when He suffered He threatened not.

Heb. 12: 14. Follow Peace with all Men, and Holiness.

Matth. 8: 20. The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay His Head.

Matth. 22: 21. Render unto Cesar the Things that are Cefars.

Luk. 2: 51. And He went down with His Parents to Nazareth, and was subject to them.

Q. How ended the holy Life of Jesus?

A. In bitter and sore Sufferings.

Matth. 26: 37. He began to be sorrowful and very heavy.

SUNDAY XI.

Q. Of what Kind?

A. In His Soul and Body.

Matth. 27: 46. My God, My God, why hast Thou forsaken Me!

Matth. 27: 30. And they spit upon Him, and took the Reed and smote Him on the Face.

Q. Who inflicted the Sufferings on His Soul?

A. God

A. God the Father.

Isa. 53: 6. The Lord laid on Him the Iniquity of us all.

Q. For whom endured He all this?

A. For the Sins of Mankind.

Isa. 53: 5. He was wounded for our Transgressions, He was bruised for our Sins.

Heb. 2: 9.

Q: What learn ye from this?

A. That Sin must be hateful that brought on such sharp Sufferings on the Son of God.

Rom. 8: 3. God sent His own Son in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh.

Q: What Duty calls this for?

A. Hatred of Sin, which was the Cause of these Sufferings.

I Cor. 6: 20. Ye are bought with a Price, therefore glorify God in your Body and Spirit, which are God's.

Q: What were the outward Sufferings of Jesus?

A. Scourging, Buffeting, Reproaches, Wounds and Death.

Matth: 27: 26. And when he had scourged Jesus, he delivered Him to be crucified.

V. 27, 28, and forward.

Q: What Death endured He?

A. Of the Cross.

Matth:

Matth. 27: 35. And they crucify'd Him.

Q. *What Kind of Death was that?*

A. Cursed, shameful and painful.

Gal. 3: 13. Cursed is every one that hangeth on a Tree.

Luk. 23: 32, 39. Two other Malefactors were led with Him to be put to Death.

Psal. 22: 16. They pierced My Hands and Feet.

Joh. 19: 34. One of the Soldiers pierced His Side.

Q. *Under whom was this?*

A. Under Pontius Pilate, the Roman Governor over the Jews.

Q. *Why is he mentioned in our Creed?*

A. To shew the Time when He suffered.

Gen. 49: 10. The Scepter shall not depart from *Judah*, nor a Law-giver from between his Feet, till *Shiloh* come.

SUNDAY XII.

Q: *What other Reason is there?*

A. Because from him He received the Testimony of His Innocence.

Joh. 19: 6. Pilate sayeth unto them, Take ye Him and crucify Him; for I find no Fault in Him.

Q. *What*

Q: *What State was His Soul in after Death?*

A. Among the separated and departed Souls.

Act. 2: 27. Thou wilt not leave My Soul in Hell, neither wilt Thou suffer Thine Holy One to see Corruption.

Q: *Where was His Body laid?*

A. In the Grave.

Job. 19: 41, 42. In the Place where He was crucify'd there was a Garden, and in the Garden a Sepulchre, where never Man was laid, there laid they Jesus.

Q: *Why was He buried?*

A. To compleat His Humiliation, to convince that He was truly dead, and to sanctify the Grave.

1 Cor. 15: 55. O Death, where is thy Sting? Grave, where is thy Victory?

Q: *What learn ye from that?*

A. Not to be afraid of Death or the Grave.

1 Cor. 15: 55, 57. Thanks be to God who giveth us the Victory, through our Lord Jesus Christ.

Q: *How long did He ly in the Grave?*

A. He rose on the Third Day.

Luk. 24: 1, 2, 3, 4, 5, 6. He is not here, but He is risen.

Q: *By*

Q: *By whose Power?*

A. By the Father's Power and his own. ievelveth
live.
Joh. 5: 21. As the Father raiseth up the Rom:
Baptism
aised u
Dead, and quickneth them, even so the Son quickneth whom He will. the Fat

Q: *How know ye that He is risen?*

A. By the Testimony of faithful Men Newne
who saw Him, felt His Body, and suffered Q: V
Death to confirm the Truth of it. A. H

1 Cor. 15: 5. He was seen of Cephas, the Joh:
ne not
of the Twelve. v: 6. After that He was Father.
seen of above 500 Brethren at once.

Q: *What learn ye from Christ's Resurrection?*

A. Instruction and Comfort. Q: H

Q: *What Instruction learn ye?*

A. Not to ly in the Grave of Sin, but live af
seek the Things above the Earth. roofs,

Col: 3: 1. If ye be risen with Christ, see nd spe
those Things which are above. he Kin

SUNDAY XIII.

Q: *What Comfort have ye from Christ's Resurrection?*

A. That He will raise my Body out of Matt
the Grave, and my Soul to a new Life. ns, in

Joh. 11: 25. Jesus sayeth unto her, I am Holy G
the Resurrection and the Life, he that believeth Q: W

lieveth in Me, tho' he were dead, yet shall he live.

Rom: 6: 4. We are buried with him by Baptism unto Death, that like as Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in Newness of Life.

Q: Whither went He after He rose?

A: He returned to the Earth.

Joh: 20: 17. Jesus saith unto her, Touch me not: for I am not yet ascended to My Father.

Q: How long continued He on it?

A: Fourty Days.

Act: 1: 3. To whom He shewed Himself alive after His Passion, by many infallible proofs, being seen of them Fourty Days, and speaking of the Things pertaining to the Kingdom of God.

Q: For what End?

A: To confirm the Truth of His Resurrection, and to give Commission to His Apostles, to preach to all Nations.

Matth: 28: 19. Go and baptize all Nations, in the Name of the Father, Son, and Holy Ghost.

Q: What learn ye from that?

D

A: The

A. The Care He had to convince us, and to spread the Doctrine of Salvation.

Q: Whither went He then?

A. Up to Heaven.

Act: 1: 9. And when He had spoken those Things, while they beheld, He was taken up, and a Cloud received Him out of their Sight.

Q: How know ye that?

A. He was seen go up, by hundreds of Men.

Act: 1: 11. Ye Men of Galilee, why stand ye gazing up to Heaven?

Q: What Advancement hath He there?

A. At the Father's Right Hand.

Matth: 16: 19. He was received into Heaven, and sat on the Right Hand of God.

Q: What is the Meaning of that?

A. He is exalted to be King over His Church, to give Repentance and Pardon, and to crush His Enemies.

Act: 5: 31. Him hath God exalted with His Right Hand, to give Repentance to Israel, and Forgiveness of Sins.

Psal. 110: 1. Sit Thou at My Right Hand till I make Thine Enemies Thy Footstool.

Q: What is His Mediator, Work in Heaven?

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V. 2

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A. Presenting His Merits to the Father.

Heb. 9: 12. Neither by the Blood of Goats and Calves, but by His own Blood, He entered once into the Holy Place, having obtained eternal Redemption for us.

V. 24. Christ is not entered into the Holy Places made with Hands, which are the Figures of the True, but into Heaven itself, now to appear in the Presence of God for us.

SUNDAY XIV.

Q: *For what End, and for whom doth He this?*

A. That the Virtue of His Death may be as large as His Love, and that the Failings of the Sincere, tho' imperfect, may be made up by His Merits.

Heb: 2: 9. We see Jesus, who was made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour, that He by the Grace of God should taste Death for every Man.

Q. *Does He plead that Sinners be saved, tho' they neglect His Laws?*

A. By no Means; for to such He comes as a Judge.

2 Theff: 1: 7. The Lord Jesus shall be re-

vealed from Heaven with His mighty Angels. *V. 8.* In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Q. When will that be?

A. In the End of the World.

Q. How will the World come to its End?

A. It shall be consumed by Fire.

2 Pet: 3: 10. The Day of the Lord will come as a Thief in the Night, in which the Heavens will pass away with a great Noise and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein, shall be burnt up.

Q. What doth this teach you?

A. Not to set our Hearts on this World and to be singular in our Life.

2 Pet: 3: 11. Seeing that all these Things shall be dissolved, what manner of Persons ought we to be, in all holy Conversation and Godliness.

Q. Whom will Jesus arraign before Him?

A. All that ever lived, or shall hereafter live, with them who shall be alive when He cometh.

An-
Ven-
and
Jesus

2 Cor. 5: 10. We must all appear before the Judgment-Seat of Christ.

Q. For what shall we be judged ?

A. For all Things done in the Body, good or bad.

2 Cor: 5: 10. That every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.

Q. What Entertainment hath the Good on that Day ?

A. They are placed at the Right Hand.

Matth: 25: 33. He shall place the Sheep on His Right Hand.

Q. What will be their Sentence ?

A. Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. Matth: 25: 34.

Q. How are the Wicked treated ?

A. They are set on the Left Hand.

Matth: 25: 33. But the Goats on the left.

SUNDAY XV.

Q. What will be their Sentence ?

A. Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. Matth: 25: 41.

Q. What Evidence will be given in against them?

A. The Book of God without, and Conscience within.

Rev: 20: 12. I saw the Dead small and great stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of these Things which were written in these Books, according to their Works.

Q. What Evidence will the Book of God give?

A. It will shew what was their Duty.

Jam: 2: 12. So speak ye, and so do, as these that shall be judged by the Law of Liberty.

Q. What Evidence will their Conscience give?

A. It will shew what they have done.

Eccl: 12: 13. God shall bring every Work into Judgment, with every secret Thing, whether it be good or whether it be evil.

1 Cor: 4: 5. Judge nothing before the Time, until the Lord come, who will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Heart.

Q. How will the Godly receive their Sentence?

A. With

A. With Joy unspeakable and full of Glory.

1 Pet: 1: 7. That the Trial of your Faith being much more precious than Gold, that perisheth, tho' it be tried with Fire, may be found unto Praise, and Honour, and Glory, at the appearing of Jesus Christ.

Q. *How will the Wicked receive their Sentence?*

A. With more Sadness than ever they had Joy.

Matth: 24: 30. Then shall all the Tribes of the Earth mourn.

Q. *What will the End of this be?*

A. Everlasting Joy to the Righteous, and everlasting Punishment to the Wicked.

Matt. 25: 46. And these shall go away into everlasting Punishment, but the Righteous into Life eternal.

Q. *Who makes all these Benefits effectual to us?*

A. The Holy Ghost.

1 Cor: 12: 3. No Man can say, that Jesus is the Lord, but by the Holy Ghost.

Q. *What is the Work of the Holy Ghost?*

A. To enlighten the Mind, sanctify the Heart, and comfort the Soul.

Act:

Act: 26: 18. I send Thee to open the Eyes, and to turn them from Darkness to Light, and from the Power of Satan to God, that they may receive Forgivenes of Sins, and Inheritance among them that are sanctified.

Q. *What learn ye from that?*

A. To seek after Knowledge, study Holiness, and to make me fit for Comfort.

1 Cor: 2: 2. I determined not to know any thing among you, save Jesus Christ, and Him crucified.

Rom: 8: 5. They that are after the Spirit, mind the Things of the Spirit.

Eph: 1: 13, 14. After ye believed, ye were sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance.

S U N D A Y XVI.

Q. *W*ho is it chiefly shares of all this?

A. The Holy Catholic Church.

Act: 2: 47. The Lord added to the Church daily such as should be saved.

Q. *What mean ye by the Church?*

A. A Company of Men called out of the World, to worship and serve God here, and to enjoy Him for ever.

Job: 10: 27. My Sheep hear My Voice, I know them, and they follow Me.

V. 28. And I give unto them eternal Life.

Job: 17: 14. They are not of the World, because I am not of the World.

Q. Why is this Church called Holy ?

A. Because it is or ought to be Holy.

Psal. 93: 5. Holiness becometh Thine House, O Lord, for ever.

Q. Wherein ought they to be Holy ?

A. They are dedicate to God in Baptism to be holy, they have holy Laws, and have, or ought to have, holy Lives.

Tit: 3: 5. According to His Mercy He saved us, by the washing of Regeneration, and the renewing of the Holy Ghost.

Psal: 19: 7. The Law of the Lord is perfect, converting the Soul.

Rom: 1: 7. To all that be at *Rome*, beloved of God, called to be Saints.

Q. Why is the Church called Catholic ?

A. Because it is not now tied to a particular Family, as the Church of the Jews was ; but it is spread through the World.

Act: 10: 35. In every Nation he that feareth God, and worketh Righteousness, is accepted of Him.

Q. What

Q. What Duty teacheth this ?

A. Thanks to God that I am of the Number, and to endeavour to walk answerable.

Col: 1: 12, 13. Giving Thanks to the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light.

V: 13. Who hath delivered us from the Power of Darkness, and translated us into the Kingdom of His dear Son.

Q. How is this Church knit together ?

A. By Spiritual Communion.

Q. Wherein consists that ?

A. In a Spiritual Union with Christ their Head, by Faith, and with one another by Love.

Col: 2: 19. And not holding the Head, from which all the Body by Joints & Bands having Nourishment ministred, and knit together, increaseth with the Increase of God.

Joh: 17: 21. I pray that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.

Q. How are they united to Christ ?

A. By Faith, as the Branch to the Root by Nature.

Job: 15: 4. Abide ye in Me, and I in you :
As the Branch cannot bear Fruit of itself,
except it abide in the Vine, no more can ye,
except ye abide in Me.

Q. How are Believers in the Church joined together ?

A. By one Worship, one Sacrament, one Hope, and mutual Charity.

Eph: 4: 4. There is one Body and one Spirit, as ye are called in one Hope of your Calling.

V. 5. One Lord, one Faith, one Baptism.

V. 6. One God and Father of all, &c.

SUNDAY XVII.

Q. What learn ye from that ?

A. That I ought not to break that Union which Christ hath made.

Eph: 4: 3. Endeavouring to keep the Unity of the Spirit in the Bond of Peace.

Q. What are the Blessings convoyed unto the Church by the Holy Ghost ?

A. Some are imparted in this Life, some in the next.

Q. What is it imparted in this Life ?

A. Forgiveness of Sin.

Ezek:

Ezek: 36: 25. Then will I sprinkle clear Water upon you, and ye shall be clean, from all your Filthiness, and from all your Idols will I cleanse you.

Heb: 8: 12. I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more.

Q. What mean ye by that ?

A. Freedom from the Guilt and Punishment, the Sting and Stain of Sin.

1 Cor: 15: 56. The Sting of Death is Sin and the Strength of Sin is the Law.

V. 57. But Thanks be to God that giveth us the Victory.

Q. Who is it hath Power to forgive Sin ?

A. God alone.

Isa: 43: 25. I, even I am He, that blotteth out thy Transgressions, for Mine own Sake and will not remember thy Sins.

Q. Who is the Procurer of it ?

A. Jesus Christ by His Death and Intercession.

Heb: 9: 26. But now once in the End of the World hath He appeared, to put away Sin by the Sacrifice of Himself.

Q. To whom is Pardon of Sin granted ?

A. It is offered to all, bestowed only on the Penitent.

Isa: 45: 21. Look unto me, and be ye saved, all ye Ends of the Earth.

Act. 3: 19. Repent and be converted, that your Sins may be blotted out. *Isa: 55: 7.*

Q. How is it that Ministers are said to forgive Sin ?

A. By publishing the Gospel of Salvation, and applying that Doctrine to the Penitent.

Rom. 10: 15. How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things. *2 Cor. 5: 20.*

Job. 20: 23. Whose soever Sins ye remit, they are remitted unto them ; and whose Sins ye retain, they are retained.

Q. Are ye not obliged to believe that your Sins are pardoned ?

A. No : unless comparing my Heart and Life with the Law of God, I find them agree; then I have Matter of Comfort.

1 Job. 3: 7. He that doth Righteousness is righteous, as He is righteous.

Gal. 6: 16. As many as walk according to this Rule, Peace on them and Mercy.

Q. What learn ye from all this ?

A. To

A. To thirst for Pardon, to seek it in
Saviour, and not to bar ourselves of it by
Impenitence.

Luk: 18: 13. And the Publican standing afar off, would not lift up so much as his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

Act. 4: 12. Neither is there Salvation in any other, for there is no other Name under Heaven given among Men, whereby we may be saved.

Rom: 2: 5. But after thy Hardness and impenitent Heart, treasurest up unto thyself, Wrath against the Day of Wrath.

SUNDAY XVIII.

Q. *W*hat if your Heart by the Voice of God, Spirit, and of Conscience, proclaim Pardon, what ought ye to do ?

A. To bless God, and walk answerable.

Job: 5: 14. Sin no more, lest a worse Thing come unto thee.

Q. *W*hat are the Blessings purchased for the Righteous in another Life ?

A. Either they concern the Body, or the Soul and Body.

Q. *W*hat is the Blessing that concerns the Body ?

A. That

A. That it will be raised out of the Grave.

Q. *How know ye that?*

A. The Power of God tells that He can do it; and the Word of God, that He will do it.

Matth: 22: 29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the Power of God.

Q. *Will the same Body be raised?*

A. Yes: but changed.

1 Cor: 15: 42, 43, &c. It is sown in Corruption, it is raised in Corruption, it is sown in Dishonour, it is raised in Glory.

Q: *Will the Bodies of Righteous and Wicked be raised?*

A. Yes, but the one in Honour, the other in Dishonour.

Joh: 5: 28, 29. All that are in the Grave shall hear His Voice, and come forth, they that have done good to the Resurrection of Life, and they that have done Evil to the Resurrection of Damnation.

Q. *What doth this shew to us?*

A. God's Justice and Goodness.

Rom: 2: 6, 7. To them who by patient Continuance seek for Glory, Honour and Immortality, eternal Life.

V. 7. But to them that are contentious, & obey not the Truth, but obey Unrighteousness; Tribulation and Anguish, &c.

Q. How shews it His Justice?

A. In punishing the Soul in the Body that sinned in it.

Rom: 6: 13. Neither yield your Members as Instruments of Unrighteousness to Sin.

Q. How shews it His Goodness?

A. In rewarding Sufferings in the Body with eternal Joy in it.

2 Tim: 1: 12. For the which Cause I also suffer these Things; nevertheless I am not ashamed, for I know whom I have believed and am perswaded that He will keep that which I have committed unto Him against that Day. Job 19: 26, 27.

Q. What learn ye from all this?

A. Not to dishonour the Body.

Rom: 6: 12. Let not Sin reign in your Mortal Body. 1 Cor: 3: 17.

SUNDAY XIX.

Q. What is the Benefit bestowed in another Life on Soul and Body?

A. Eternal Life.

Job: 10: 27, 28. My Sheep hear My Voice, and I give unto them Eternal Life.

Q. Wh

Q. Who bestows Eternal Life ?

A. God, of His Free-Grace, without our Deserving.

Rom: 6: 23. The Gift of God is Eternal Life

Q. On whom ?

A. On them that love God and obey Him.

2 Tim: 4: 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, will give me at that Day, and not to me only, but unto them also that love His Appearance.

Q. Wherein consists this Eternal Life ?

A. In a Freedom from all is troublesome, and the Presence of all is comfortable.

Rev: 21: 4. And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow nor Crying, nor Pain, for the former Things are passed away.

1 Cor: 2: 9. Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love Him.

Q. What is it's chiefest Comfort ?

A. The Enjoyment of God.

Psal: 16: 11. In Thy Presence is Fulness.

of Joy, at Thy Right Hand are Pleasures for evermore.

Psal: 17: 15. I shall behold Thy Face in Righteousness, I shall be satisfied with Thy Likeness when I awake.

Q. What is their Employment?

A. Praising, loving and delighting in God for ever.

Rev: 5: 11, 12. And I beheld and heard the Voice of many Angels round about the Throne, and the Beasts and the Elders saying, with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches and Wisdom, and Strength, and Honour and Glory, and Blessing. *Ch. 7. V. 9, 10.*

Q. In what Company?

A. Of God and His holy Angels.

Heb. 12: 22. Ye are come unto Mount Zion, unto the City of the living God, the heavenly Jerusalem, and unto an innumerable Company of Angels.

Q. How long will this Happiness continue?

A. Without End, for ever.

I Thess: 4: 17. So shall we be for ever with the Lord.

Q. What learn ye from this?

A. To bear Trials patiently, and to do our Work diligently.

2 Cor: 4: 17. Our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.

Gal: 6: 9. Let us not be weary in Well-doing, for in due Time we shall reap if we faint not.

Q. *Will the Wicked live for ever?*

A. Yes, but in Misery.

Rev: 14: 11. And the Smoke of their Torment ascendeth up for ever and ever.

S U N D A Y XX.

Q. *Wherin consists their Misery?*

A. In the Pain of Loss and Sense.

Matth: 25: 4. Depart from me ye Cursed, into everlasting Fire.

Q. *Wherin consists the Pain of Loss?*

A. In the Want of God, and all is comfortable.

Isa: 27: 11. He that made them will not have Mercy on them.

Q. *Wherin consists the Pain of Sense?*

A. In Horror of Conscience and eternal Fire.

Mark 9: 44. Where their Worm dieth not, and the Fire is not quenched.

Q. How long will this continue.

A. Without End, for ever.

Matt: 25: 46. And these shall go into everlasting Punishment.

Q. Is this just, to punish the Sins of a short Life with endless Punishment?

A. Yes; for it was their own Choice, endless Life and Death was laid before them, and they choosed the latter.

Deut: 30: 19. I call Heaven and Earth to Witness against you, that I have laid before you Life and Death. *Ezek: 33: 11.*

Matth: 23: 37. Deut: 30: 9.

Q. Is this agreeable to the Nature of a merciful God.

A. Yes, to withdraw That, they so oft refused and abused.

Psal: 81: 11, 12. But My People would not hearken to My Voice, Israel would have none of Me: so I gave them up to their own Hearts Lusts. *Rom: 2: 4.*

Q. What learn ye from all this?

A. To spend this Life well, that must end in endless Happiness or Misery.

2 Pet: 3: 11. Seeing that all these Things shall be dissolved, what manner of Persons ought ye to be in all holy Conversation and Godliness? *Ezek: 33: 11.*

Q. Who is it that shall attain⁴ to this Happiness, and be free of this Misery ?

A. These that repent, believe, and obey the Laws of God.

Act: 3: 19. Repent and be converted, that your Sins may be blotted out, &c.

Act: 16: 31. Believe in the Lord Jesus, and thou shalt be saved.

Heb: 5: 9. Being made perfect, He became the Author of eternal Salvation to all that obey Him.

Q. What is Repentance ?

A. A godly Sorrow for Sin, and a turning from it unto God, by sincere Obedience.

2 Cor: 7: 10. Godly Sorrow worketh Repentance to Salvation never to be repented of.

Isa: 1. 16, 17. Wash ye, make ye clean, put away the Evil of your Doings, cease to do Evil, learn to do Well.

S U N D A Y XXI.

Q. Will not God's Mercy save us, tho³ we live on in Sin ?

A. By no Means ; for He hath told us, Except ye repent, ye shall all perish. Luc. 13: 3.

Q. What Use then must I make of His Mercy ?

A. To encourage me to return, because God's Mercy will receive such.

Q. Will not our being baptized, and professing ourselves Christians, save us ?

A. No ; for such will hear, Depart from me, ye that work Iniquity. *Matth: 7: 21, 22.*

Q. But may we not be saved if we have good Thoughts ?

A. The Tree must be good and its Fruit.

Matth: 7: 17, 18. Every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit.

Mat: 3: 8. Bring forth Fruits meet for Repentance.

Q. Will not God accept of us if we keep some of His Commands ?

A. No, but we must have an universal Respect to them all.

Psal: 119: 6. Then shall I not be ashamed, when I have a Respect to all Thy Commands.

Jam: 2: 10.

Q. May we not be content with some Beginnings of Grace ?

A. We must grow in Grace, and aim at Perfection.

2 Pet: 3: 18. But grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ.

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Matth: 5: 48. Be ye perfect, as your Father which is in Heaven is perfect.

Q. Will God accept of our Service for a time?

A. He only that endureth to the End shall be saved. Matth: 10: 22.

Q. May we not delay our Repentance till old Age, Sickness or Death?

A. By no Means; for Time is uncertain, and He whom we will not hear now, may refuse to hear us then.

Prov: 1: 24. Because I have called and ye refused, I have stretched out my Hand, and no Man regarded. V. 25. But ye have set at nought my Counsel, and would none of my Reproofs. V. 26. I also will laugh at your Calamity, and mock when your Fear cometh.

Q. Will not God accept of our Sorrow for Sin?

A. 'Tis only the Beginning, of Preparation to true Repentance.

2 Cor: 7: 10. Godly Sorrow worketh Repentance to Salvation, not to be repented of, but the Sorrow of the World worketh Death.

V. 11. For behold the self-same Thing, how ye sorrowed after a godly Sort, what Carefulness it wrought in you, &c.

SUN-

SUNDAY XXII.

Q. *Is Restitution a Part of Repentance?*

A. Yes, indispensably.

Ezek: 18:7, 12, 13. He hath oppressed the Poor and Needy, hath spoiled by Violence, hath not restored the Pledge, shall he live? He shall not live.

Q. *Why is it necessary?*

A. In Obedience to God and Justice to Man.

Exod: 22. from the beginning to V. 15, which read throughout.

Q. *Who are they that ought to make Restitution?*

A. Every one that possesses what's another Man's, without Title or Right.

Lev. 6: 1, 2, 3, 4, 5. Because he hath sinned and is guilty, he shall restore that which he took violently away. Read from V. 1. to 6.

Q. *To whom shall he restore?*

A. To the Owner or his Heirs, or to God; that is, to the Poor or pious Uses.

Dan: 4: 27. Break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor.

Luk.

Luk: 19: 8. The half of my Goods I give to the Poor: and if I have taken any Thing from any Man by false Accusations, I restore him four fold.

Q. He that hath dishonoured Parents or Rulers, now can he make Reparation?

A. He must repair their Honour by suitable Means, confess his Fault, and crave their Pardon.

Exod: 22: 28. Thou shalt not revile the Gods (Judges) nor curse the Ruler of thy People.

Eccl: 10: 4. If the Spirit of the Ruler rise up against thee, leave not thy Place; for yielding pacifieth great Offences.

Act: 23: 4. Revilest thou God's High-Priest? *V. 5.* Then said Paul, I wist not Brethren that he was High-Priest.

Q: How can a Man that hath defamed his Neighbour do it?

A. By confessing his Sin, unsaying what was said, as far as it was carried on by others.

Exod: 23: 1. Thou shalt not raise a false Report.

Psal: 15: 3. He that backbiteth not with his Tongue, nor doth Evil to his Neighbour, nor taketh up a false Report against his Neighbour.

Q: How

*Q: How can they make Reparation who have
tempted to Sin?*

*A. By doing all that they can, to recover surely
from Sin these they have entic'd.*

*Prov: 5: 14. I was almost in all Evil in the
Congregation and the Assembly.*

Compared with *V. 15. Drink Waters out
of thine own Cistern, &c. and Eccl: 12: 13.*

Q: How can a Murderer make Reparation? *Q: W*

*A. To the Murdered he cannot, yet of
God he must beg Pardon; to the Common
wealth he ought to yield up his Life; of the
comfortless Friends ask Pardon; to the Heirs
repair Damage out of his Estate or Means.*

*Psal: 51: 14. Deliver me from Blood-gui-
tiness, O God, Thou God of my Salva-
tion.* *Rom: 13: 14. Owe no man any
tress, except to thy brother, to pay him
what thou hast borrowed of him, and
thou hast done wrong to him.* *Eph: 4: 31. Let
not corrupt communication proceed out
of your mouth, but let there be good
words of grace, which may be
profitable to them that hear them.*

*Gen: 9: 6. Whoso sheddeth Man's Blood
by Man shall his Blood be shed.*

*Q: What Satisfaction can be made by an
adulterer or Fornicator?*

*A. If the Man was the Enticer, he is to
marry her or endow her, as their Quali-
ties; if the Woman was most in the wrong,
she is to repent, but is not altogether to be
s slighted.*

*Exod: 22: 16. If a Man entice a Maid that
is betrothed to another, he shall pay double
the value of her dowry.* *Isa: 50: 1. I
will give you a new heart, and a
new spirit will I put within you,
and I will take away the stone
of hardness out of your heart,
and I will give you a heart
of flesh.*

is not betrothed, and ly with her, he shall
cove surely endow her to be his Wife.

V. 17. If her Father utterly refuse to give
in the her unto him, he shall pay Money according
to the Dowry of Virgins.

S U N D A Y XXIII.

Q: *What Reparation can be made by Divi-
ders of the Church ?*

A. They are singularly and most penitent-
of the y to ask Pardon of God, and of the Repre-
Hem entatives of the Church, and study peacea-
Means ble Principles and Practices.

*Rom: 16: 17. Now I beseech you, Bre-
Salva thren, mark them which cause Divisions, &c.*

*Eph: 4: 3. Endeavouring to keep the Uni-
Blood ty of the Spirit in the Bond of Peace.*

Q: *What learn ye from all this about Resti-
an A tution ?*

A. That to do Justice and Judgment is
more acceptable to the Lord than Sacrifice.

Prov. 21: 3.

Q: *What is the Repentance God will accept of?*

A. A through Change of Heart and Life,
when we cease to do Evil, learn to do well.

*Isa. 55: 7. Let the Wicked forsake his Way,
and the unrighteous Man his Thoughts.*

Q: *Is*

Q: Is this wrought in a Day?

A. No: it's the Work of our whole Life.

Phil: 2: 12. Work out your own Salvation with Fear and Trembling.

Job 14: 14. — Ch. 29: 14.

Q: What is Faith?

A. It's an accepting of Jesus Christ as our Prophet, Priest and King.

Q: What doth He as our Prophet?

A. He teacheth us the Will of God for our Salvation.

John 15: 15. All Things that I have heard of My Father, I have made known unto you.

Q: What does He as our Priest?

A. He hath satisfied for our Sins, and now pleads for our Souls.

Heb: 9: 28. Christ was once offered up to bear the Sins of many.

1 John 2: 1. If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous. *1 Tim: 1: 2, 5.*

Q: What does He as our King?

A. He rules us by His Laws, and defends us from our Enemies.

Matth: Ch: 5th, 6th, and 7th, Read this Heavenly Sermon.

*James 4: 12. There is one Lawgiver, who
able to save and to destroy. Psal: 110: 1.*

*Q: How are we to receive Him as our Pro-
phet?*

*A. By learning and believing His Do-
ctrine, Laws, Promises and Threatnings.*

*Act: 3: 22. A Prophet shall the Lord your
God raise up unto you of your Brethren,
he unto me, Him shall ye hear in all things
whatsoever He shall say unto you.*

SUNDAY XXIV.

Q: How do we receive Him as our Priest?

*A. By expecting Salvation only
through His Merits and Intercession.*

*Heb: 7: 25. He is able to save to the utter-
most all that come to God by Him, seeing
he ever liveth to make Intercession for them.*

Q: How do we receive Him as our King?

*A. By coming under His Government,
obeying His Laws, and depending on His
protection.*

Matth: 11: 29. Take My Yoke upon you.

*2 Cor: 10: 5. Casting down Imaginations
and every high Thing that exalteth itself a-
gainst the Knowledge of God, and bringing
into Captivity every Thought to the Obe-
ience of Christ.*

John

John 6: 68. Lord, to whom shall we go
Thou hast the Words of Eternal Life.

Q: Is it enough that we believe all is true that is written in the Word of God?

A. No, unless we live according to it.

James 2: 19. Thou believest that there one God, thou dost well: The Devils also they believe and tremble.

V. 20. But wilt thou know, O vain Man that Faith without Works is dead.

Q. Will our Obedience save us?

A. No, without Christ's Merits to cleanse it's Filth.

Isa: 64: 6. We are all as an unclean Thing and our Righteousness as filthy Rags.

Q: What learn ye from Christ's Office of Prophet?

A. God's Love in declaring His Will, and our Duty to obey it.

Matth: 13: 11. It is given to you to know the Mysteries of the Kingdom of Heaven.

V. 16. Blessed are your Eyes, for they see and your Ears, for they hear. *John 13: 17*

Q: What learn ye from Christ's Office of Prophet?

A. God's wonderful Goodness in contriving the Way of our Salvation.

1 John 4: 10. Herein is Love, not that

we go we loved God, but that He loved us, and gave His Son a Propitiation for our Sins.

Q: What learn ye from His Office of King?

A: Divine Condescension, in making one of our own Nature our Ruler.

Matth: 21: 5. Tell ye the Daughter of Zion, Behold, thy King cometh unto thee Meek, and sitting upon an Ass, and a Colt the Foal of an Ass.

Q: How doth the Truth of our Faith appear?

A: By our sincere Obedience.

James 2: 14. What doth it profit, my Brethren, if a Man say he hath Faith, and have not Works, can Faith save him?

Q: What is the Rule of our Obedience?

A: The Word of God in general, particularly the Ten Commandments.

Matth: 19: 17. If thou wilt enter into Life, keep the Commandments.

SUNDAY XXV.

Q: What is the Sum of the Ten Commands?

A: To love the Lord our God with all our Heart, Soul and Strength, and our Neighbour as our self: Matth: 22: 37, 38, 39, 40.

Q: What is it to love God with all the Heart?

A. To

A. To love Him with the highest of our Desire and Delight, above all things else.

Matth: 10: 37. He that loveth Father or Mother better than Me, is not worthy of Me. *Psal: 73: 25.*

Q: *What is it to love our Neighbour as our self?*

A. That our Love to our Neighbour ought to be as true and constant as to our self.

Luke 10: 30. A certain Man went down to Jericho, and fell among Thieves, &c.

V. 31, 32, 33. &c.

V. 37. Go thou and do likewise.

Q: *What is contained in the Ten Commands?*

A. Our Duty to God and our Neighbour.

Q: *What learn ye from that?*

A. That God hath had Respect to our comfortable living together, as well as to our Duty to Him.

Neh: 9: 13. Thou camest down also upon Mount Sinai, and spakest unto them from Heaven, and gavest unto them right Judgments and true Laws, good Statutes and Commandments.

Q: *Which is the First Command?*

A. Thou shalt have no other Gods before Me. *Exod: 20: 3.*

Q: *What*

Q: *What are the Duties of that Command?*

A. To know God, to own Him as our God, to pray to Him, and praise Him alone. *Deut: 7: 9.* Know that the Lord He is God, the faithful God.

Josh: 24: 22. And Joshua said unto the people, Ye are Witnesses against yourselves, that ye have chosen the Lord to serve Him.

Psal: 65: 2. O Thou that hearest Prayer, unto Thee shall all Flesh come.

Psal: 50: 23. Whoso offereth Praise, glorifieth Me.

Q: *Are there not other Duties implied, under the having Him for our God?*

A. Yes, to believe, fear, love, trust in Him, and submit to His Will.

Rom: 4: 3. Abraham believed God, and it was counted to him for Righteousness.

Prov: 1: 7. The Fear of the Lord is the Beginning of Knowledge.

Deut: 30: 16. I command thee this Day, to love the Lord thy God.

Psal: 62: 8. Trust in Him at all Times, ye People.

Act: 21: 14. The Will of the Lord be done.

Q: *What is forbidden in this Command?*

F

A: A-

A. Atheism, Ignorance, Idolatry, and Neglect of God's Worship.

Psal: 14: 1. The Fool hath said in his Heart, There is no God.

Job 21: 14. They say unto God, Depart from us, for we desire not the Knowledge of Thy Ways. *2 Thess: 1: 8.*

Josh: 24: 20. If ye forsake the Lord, and serve strange Gods, then He will turn and do you Hurt.

Jerem: 10: 25. Pour out Thy Wrath upon the Heathien, that know Thee not, and the Families that call not on Thy Name.

Isa: 43: 22. Thou hast not called upon Me O Jacob!

SUNDAY XXVI.

Q: Which is the second Command?

A. Thou shalt not make unto thyself any graven Image, or the Likeness of any Thing, &c. *Exod: 20: 4.*

Q: What is the Duty of this Command?

A. That as God is a Spirit, so our Worship of Him ought to be Spiritual.

John 4: 24. God is a Spirit, and they that worship Him, must worship Him in Spirit and Truth.

Q: What is forbidden in it?

A. All

A. All Image-Worship, whether to the Image, or to God by the Image.

Deut: 4: 12. The Lord spake unto you out of the midst of the Fire : Ye heard a Voice, but ye saw no Similitude.

V. 15, 16. Take therefore good heed, lest ye corrupt yourselves, and make you a Similitude of any Figure.

Rom: 1: 23. They changed the Glory of the Incorrumpible God, into an Image made like to corruptible Man, and to Birds and Four-footed Beasts, and creeping Things.

Q. Is there no other Sin implied in it ?

A: Yes : worshipping God, and thinking to please Him, by Ways of our own Devising.

Matth: 15: 9. In vain do they worship Me, teaching for Doctrine the Commandments of Men. *Col: 2: 18.*

Q. Which is the Third Command ?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain. *Exod: 20: 7.*

Q. What is here commanded ?

A. A Reverence to God's Name, and all that concerns Him, whether in Worship or common Discourse.

Psal: 89: 7. God is greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all that are about Him. *Psal: 111: 9.*

Q. What is forbidden in it?

A. False Swearing in Judgment or out of it.

Matth: 5: 33. Thou shalt not foreiwear thyself. *Zach: 5: 3: Mal: 3: 5.*

Q. Is Swearing at all lawful?

A. Yes: it's a Part of Worship.

Deut: 6: 13. Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His Name. *Jer: 4: 2. Heb: 6: 16.*

Q. Is customary Swearing forbidden here?

A. Yes: in a great Degree.

Matth: 5: 34, 35, 36, 37. But I say unto you, Swear not at all. *James 5: 12.*

Q. Why is it so hateful?

A. Because the Name of God is Reverend and Holy, which makes the Angels rejoice and the Devils tremble.

Psal: 111: 9. Holy and Reverend is His Name. *Lev: 22: 32. Deut: 28: 58.*

Ija: 6: 3. And one cried to another, and said, Holy, Holy, Holy, is the Lord God of Hosts.

James 2: 19. The Devils believe and tremble.

SUN.

SUNDAY XXVII.

Q. **B**ut may we not swear by other Things ?
 A. No : for all are God's Creatures,
 and at His Disposal.

Matth: 5: 34, 35. Swear not by Heaven,
 for it is God's Throne, nor by the Earth, for
 it is His Footstool.

Q. *But what if the Thing be true ?*

A. We must not break one Command in
 keeping another.

Psal: 119: 6. Then shall I not be ashamed,
 when I have a Respect to all Thy Com-
 mands.

Q. *But I am not believed otherways ?*

A. The customary Swearer ought not to
 be believed; for he that makes no Conscience
 of Swearing, will not of Lying.

Q. *What is the Punishment of the Breach of
 this Command ?*

A. The Lord will not hold him guiltless,
 that is, will severely punish.

Mal: 3: 5. I will be a swift Witness a-
 gainst the Adulterer and false Swearer.

Zach. 5: 3.

Q. *Which is the Fourth Command ?*

A. Remember the Sabbath-Day to keep
 it holy, &c. *Exod. 20: 8.*

Q. Who appointed the Sabbath-Day?

A. The Lord of Heaven and Earth.

Gen. 2: 2. And on the Seventh Day God ended His Work that He had made; and He rested on the Seventh Day from all the Work that He had made.

V. 3. And God blessed the Seventh Day, and sanctified it, because in it He had rested from all His Works which God created and made.

Q. On what Account was it appointed?

A. In Remembrance of the Creation, and for the Worship of the Creator. Gen. 2: 2,3.

Q. Is it the Seventh Day we keep?

A: No : it is the First Day of the Week.

Q: Whence is this Change?

A. The Apostles, who had Power to settle the Gospel-Church, changed it to the First, in Remembrance of Christ's Resurrection on that Day.

1 Cor: 16: 2. On the First Day of the Week let every one of you lay by him in Store, as God hath prospered him. Rev: 1: 10. Alt: 20: 7.

SUNDAY XXVIII.

Q: What learn ye from that?

A. That a seventh Part of our Time

Time is due to God for publick Worship.

Exod: 2: 11.

Q: *What further is taught us Christians?*

A. That the Practice of the Apostles is Ground for ours.

Q: *Why that?*

A. Because they were sent forth to teach all Nations. *John 20: 21.*

As my Father hath sent Me, so send I you.
Matth: 28: 19, 20.

Q: *What is our Duty on this Day?*

A. To abstain and perform.

Isa: 58: 13. If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on My holy Day, and shall call the Sabbath a Delight, the Holy of the Lord Honourable, and shall honour Him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words.

Isa: 56: 2. Blessed is the Man that keepeth the Sabbath from polluting it, and keepeth his Hand from doing any Evil.

Q: *What are we to abstain from?*

A. Our ordinary Works and Recreations.

Exod: 16: 26. Six Days shall ye gather Manna: but the seventh Day, which is the Sabbath, in it there shall be none. *Neh: 13: 15.*

Q: *Are*

Q: Are no common Works lawful on it?

A. Yes: of Necessity and Mercy.

Mark 2: 23. As He went through the Fields on the Sabbath, His Disciples began as they went to pluck the Ears of Corn.

Luke 13: 12, 16. Ought not this Woman, being a Daughter of Abraham, whom Satan hath bound, lo, these eighteen Years, be loosed from this Bond on the Sabbath-Day?

Q: What call ye Works of Necessity?

A. What must be done, and cannot be delayed till another Day.

Q: What call ye Works of Mercy?

A. Doing good to the Bodies of Men and Beasts.

Luke 13: 15. Doth not each of you on the Sabbath loose his Ox or his Afs from the Stall, and lead them away to watering?

Q: What are we to perform that Day?

A. To meditate, pray, read and hear the Word, and teach others.

Act: 13: 42. And when the Jews were gone out of the Synagogue, the Gentiles besought that these Words might be preached to them the next Sabbath.

Act: 15: 21. Moses in old Time hath in eve-

every City them that preach Him, being
read in the Synagogue every Sabbath.

SUNDAY XXIX.

Q: *What are the Sins against this Command?*
A. Idleness and Carelessness in holy
Duties. *Isa: 58: 13, 14.*

Q: *Are not Servants under a special Tye to
keep it well?*

A. Yes.

Q: *Wherfore?*

A. Because they have Time to ease their
weary Bodies, and Leisure to mind their
Souls.

Deut: 5: 15. Remember that thou wast a
Servant in the Land of Egypt, and the Lord
thy God brought thee out thence, &c. There-
fore the Lord thy God commanded thee to
keep the Sabbath-Day.

Q: *What is the Fifth Command?*

A. Honour thy Father and Mother, &c.

Exod: 20: 12.

Q: *What is meant by Honour?*

A. Inward and outward Reverence join-
ed with Obedience.

Matth: 15: 4. God said, Honour thy Fa-
ther and Mother, and he that curseth Father
or Mother, let him be put to Death.

V: 5. But ye say, Whosoever shall say to his Father or Mother, It is a Gift, by whatsoever thou mightest be profited by me,

V: 6. And honour not his Father or Mother, he shall be free: Thus ye have made the Command of God of no Effect by your Traditions.

Q: *What is meant by Father and Mother?*

A. In the chief and first Sense, our Natural Parents.

Q: *Are there any other that may be understood?*

A: Yes: the Fathers of the Church and State.

Q: *What is the Duty Children owe to their Parents?*

A. Subjection, Submission, Obedience, and Care of them in old Age.

Luke 2: 51. And Jesus went down with them, and came to Nazareth, and was subject to them.

Heb: 12: 9. We had Fathers of our Flesh, who have corrected us, and we gave them Reverence; shall we not much rather be in Subjection unto the Father of Spirits and Life?

Eph: 6: 1. Children, obey your Parents in the Lord, for this is right. *Col: 3: 20.*

1 Tim:

I Tim: 5: 4, 8. If any Widow have Children or Nephews, let them learn first to shew Piety at home, and to requite their Parents: for that is good and acceptable before God. Compared with

V: 8. But if any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.

Q: *What owe Parents to Children?*

A. They ought to feed and teach, defend and chastise them.

Matth: 7: 9. What Man is there among you, whom, if his Son ask Bread, will he give him a Stone?

Eph: 6: 4. Bring them up in the Nurture and Admonition of the Lord. **Prov:** 22: 6.

Prov: 19: 18. Chasten thy Son while there is Hope, and let not thy Soul spare for his Crying.

S U N D A Y XXX.

Q: *What owe Ministers to People?*

A. To teach, reclaim, reprove, comfort, and lead by their Example.

I Tim: 3: 2. A Bishop must be apt to teach.

2 Tim: 4: 2. Preach the Word in Season, out of Season, reprove, rebuke, exhort, &c.

2 Tim:

2 Tim: 2: 25, 26. In Meekness instructing those that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth.

V: 26. And that they may recover themselves out of the Snare of the Devil.

Act: 13: 32. We declare unto you glad Tidings.

Phil: 4: 9. Those Things, which ye have both learned, and received, and feared, and seen in me, do, and the God of Peace shall be with you.

Q: What owe People to Ministers ?

A. Respect, Obedience and Submission.

1 Thess: 5: 13. Esteem them very highly in Love, for their Works sake.

Heb. 13: 17. Obey them that have the Rule over you, and submit yourselves.

Q: What owe Rulers to People ?

A. To make good Laws, to reward the Good and punish the Bad.

Exod: 18: 20. Thou shalt teach them Ordinances and Laws.

Prov: 17: 15. He that justifieth the Wicked, and he that condemneth the Just, are both Abomination to the Lord.

Q: What owe People to their Rulers ?

A. Ho-

A. Honour, Obedience, patient Forbearance, and Tribute.

Rom: 13: 7. Render to all their Dues, Honour to whom Honour.

Rom: 13: 5. Ye must be subject, not only for Wrath, but also for Conscience sake.

Rom: 13: 2. They that resist shall receive to themselves Damnation.

Rom: 13: 7. Tribute to whom Tribute.

Q: What is promised to the Keepers of this Command?

A. A long or prosperous Life.

Eph: 6: 3. Children obey your Parents, that it may be well with thee, and that thou may'st live long upon Earth.

Q: Which is the Sixth Command?

A. Thou shalt not kill. *Exod: 20: 13.*

Q: What is here commanded?

A. All lawful Means to preserve our own or our Neighbour's Life.

Eccl: 2: 24. There is nothing better for a Man, than that he should eat and drink, and that he should make his Soul enjoy Good in all his Labour. *Eph: 5: 29. 1 Tim: 5: 23.*

Luke 6: 35. Love your Enemies, and do good and lend, hoping for nothing again, and your Reward shall be great. *Prov. 3: 28.*

Q. By

Q. By what Means our own?

A. By the moderate Use of Meat, Drink, Rite, Clothes and Shelter.

Matth. 14: 16. Give ye them to eat.

Gen. 3: 21. Unto Adam also and his Wife Number did the Lord God make Coats of Skins, and the M

clothed them.

Isa. 26: 20. Come My People enter into my, and thy Chambers, and shut thy Doors about no Blood thee: Hide thyself as it were for a little Moment, until the Indignation be overpast.

Q. By what Means our Neighbours?

A. By Charity to the Poor, Counsel and Help to all.

Psal. 41: 1. Blessed is he that considereth the Poor.

Gal. 6: 10. As we have Opportunity, let us do good to all Men, especially to the Household of Faith.

SUNDAY XXXI.

Q: What is forbidden in this Command?

A. Killing our Neighbour covertly or openly.

Gen: 9: 6. Whoso sheddeth Man's Blood by Man shall his Blood be shed.

Q: Is the taking away another's Life no Tim lawful?

A. Yes

A. Yes : in lawful Wars, by Order of Justice, or necessary Self-defence.

1 Sam: 15: 3. Go, smite Amalek, destroy all that they have, spare them not.

Wife Num: 35: 30. Who so killeth any Person, and the Murderer shall surely be put to Death.

Exod: 22: 2. If a Thief be found breaking into a House, and be smitten that he die, there shall be no Blood be shed for him. *Luke 22: 36.*

Q: Are there no Sins forbidden here besides Murder ?

A. Yes: Grieving, striking, wounding our Neighbour, Strife and Hatred.

Exod: 21: 12. He that smiteth a Man so that he die, shall surely be put to Death.

1 John 3: 15. Who so hateth his Brother is a Murderer.

Q: What learn ye from this ?

A. God's Goodness to us ; for in securing our Neighbour's Life, we secure our own.

Q: What is the Seventh Command ?

A. Thou shalt not commit Adultery.

Exod: 20: 14.

Q: What is here commanded ?

A. Purity and Chastity of Heart, Tongue and Life.

1 Theff:

1 Thess: 4: 7. God hath not called us unto Uncleanness, but unto Holiness.

Matt:

Q: What other Duty may be implied?

A. Marriage, when it is convenient, and the moderate Use of it.

Q: W

A. L

1 Cor: 7: 36. Let them marry. **Heb: 13: 4.** Prov:

1 Cor: 7: 5. Defraud not one another, except it be with Consent for a while.

Q: W

A. L

Q: What is forbidden in this Command?

A. All Filthiness committed among Married or Unmarried, especially the Married

Q: H

A. Y

Gal. 5: 19. The Works of the Flesh are manifest, which are these: Adultery, Fornication, Uncleanness, Lasciviousness.

Q: W

A. T

Q: W

A. U

Q. Are not sinful Desires forbidden here?

A. Yes: tho' they never come to act.

Q: S

Matth. 5: 28. Who so looketh upon a Woman to lust after her, hath committed Adultery with her already in his Heart.

Deut:

A. T

Q: W

A. T

Q: W

Lev: 1

Neighbo

Q: W

A. A

SUNDAY XXXII.

Q. What is the best Remedy to secure from Uncleanness in the Unmarried?

Lev: 1

A. Fasting and Prayer.

Neighbo

1 Cor. 9: 27. I bring down my Body, and bring it in Subjection.

Q: W

A. A

Mat:

only, o

Matt: 26: 41. Watch and pray, that ye
enter not into Temptation.

Q: What in the Married?

A. Love to their Yoke-Fellow.

Prov: 5: 18, 19, 20. Rejoice with the
Wife of thy Youth, let her be as the loving
Linde and pleafant Roe. *V. 20.*

Q: Have we any Example of Purity?

*A. Yes: Our Lord Jesus in His Concepti-
on and Life.*

Q: What is the Eighth Command?

A. Thou shalt not steal. Exod: 20: 15.

Q: What is here commanded?

*A. Uprightness and Honesty in our Deal-
ings.*

Deut: 16: 20. That which is altogether
right, shalt thou follow.

Q: What is forbidden?

*A. Taking away our Neighbour's Goods
without his Knowledge, or against his Will.*

Eph: 4: 28. Let him that stole, steal no
more.

Lev: 19: 13. Thou shalt not defraud thy
Neighbour, neither rob him.

Q: What further is implied?

*A. All Deceit, Injustice or Oppression, o-
nly, or under colour of Law or Right.*

Lev: 6: 2. If a Soul commit a Trespass A. T
against the Lord, and lye unto his Neigh
bour in that which was delivered unto him Psal:
to keep, or in Fellowship, or in a Thing ta
ken away by Violence, or hath deceived his
Neighbour, &c. *V. 3, 4.* Heb:

Prov: 3: 31. Envy thou not the Oppressor without
and choose none of his Ways. such as

Prov: 11: 1. A false Ballance is Abomina
tion to the Lord.

Q: What other Sins are against it?

A. All troublesome Law-suits; denying what is
the Hirelings Wages; or due Debt.

1 Cor: 6: 7, 8. There is utterly a Fault a preserve
mong you, because ye go to Law one with Q: W
another, why do ye not rather take wrong A. T
why do ye not rather suffer yourselves to be against Q: W
defrauded?

James 5: 4. Behold, the Cry of your La
bourers, that have reaped down your Fields A. A
crieth in the Ears of the Lord God of Sa Phil:
baoth. whatso

Psal: 37: 21. The Wicked borroweth an Things
payeth not again. Things

Q: What is the best Way to secure us from Exod
doing what is unjust? Report

A. T

oas a A. To trust God with our Provision, and
Neigh to be content with little.

o him P^{sal}: 37: 3. Trust in the Lord and be thou
ng to do good, so shalt thou dwell in the Land,
ed and verily thou shalt be fed.

ress Heb: 13: 5. Let your Conversation be
without Covetousness, and be content with
uch as ye have.

S U N D A Y XXXIII.

Q: *What learn ye from this Command?*

nying A. That God's Care to preserve
what is due to us, ought to engage us to
ult a preserve what is due to him.

with Q: *What is the Ninth Command?*

rong A. Thou shalt not bear false Witness a-
to b gainst thy Neighbour. Exod: 20: 16.

Q: *What is commanded here?*

ur La A. A Care of preserving and defending
Fields our own or our Neighbour's good Name.

of Sa Phil: 4: 8. Whatsoever Things are honest,
whatsoever Things are lovely, whatsoever
th an Things are of good Report, think on these
Things.

s from Exod: 23: 1. Thou shalt not raise a false
Report.

Q: *How are we to preserve our own?*

A. By a vertuous and holy Conversation. A. W
Rom: 12: 17. Provide Things honest in our's
 the Sight of all Men. I Kj

Q: *How are we to preserve our Neighbours Men, C*
 A. By Esteem of his Vertues, reporting his blas
 Good of him, reproving him, and conceale Q: W
 ing his Faults. A. E

Phil: 2: 3. In Lowliness of Mind, let each spreadi
 esteem another better than himself. Psal:

Prov: 15: 30. A good Report maketh this Tom
 Bones fat. Lev:

Lev: 19: 17. Thou shalt in any wise redow a
 buke thy Neighbour, and not suffer Sin Q: W
 upon him. A. A

Prov: 11: 13. A Tale-bearer revealeth Secret be to
 crets; but he that is of a faithful Spirit, con or Hur
 cealeth the Matter. Col:

Q: *Ought we at any Time to speak badly of
 our Neighbour ?* Prov

A. Only when Justice or Charity call of, tha
 for it. Rom

Matth: 23: 27. Wo unto you, Scribes and
 Pharisees, Hypocrites, for ye are like white
 Sepulchres. 1 Ti

Act: 13: 10. O full of all Subtilty and Mis
 chiefe, thou Child of the Devil. Q: W

Q: *What is the chief Sin here forbidden ?* our N
 A. Wit

ation A. Witnessing a Lie against our Neigh-
est in our's Name or Interest, before a Judge.

1 Kings 21: 13. And there came in Two
hours Men, Children of Belial, saying, Naboth
orting did blaspheme God and the King.

nceal Q: *What other Sins are forbidden in it?*

A. Backbiting, raising, or entertaining, or
spreading false Reports.

Psal: 15: 3. He that backbiteth not with
th this Tongue.

Lev: 19: 16. Thou shalt not go up and
down as a Tale-bearer among thy People.

or Sin Q: *What further is forbidden in it?*

A. All lying in Jest or Earnest, whether
it be to our own, or our Neighbour's Profit
t, com or Hurt

Col: 3: 9. Lie not one to another.

Prov: 14: 9. Fools make a Mock at Sin.

Rom: 3: 8. As we be slanderously reported
y cal of, that we say, Let us do Evil, that Good
may come.

1 Tim: 4: 2. Speaking Lyes in Hypocrisy.

S U N D A Y XXXIV.

Q: *What learn we from this Command?*

A. Something that concerns God,
our Neighbour, and ourself.

Q. What learn ye that concerns God?

A. Seeing He hath been so careful of our Name, that we be careful not to profane His Name or Honour.

1 Sam: 2: 30. Him that honoureth Me will honour.

Q. What learn ye that concerns our Neighbour?

A. To regard his good Name as much as his Maker doth, and not to render Reproaches for Reproaches.

Eccl: 7: 1. A good Name is better than precious Ointment.

1 Pet: 3: 9. Not rendring Evil for Evil, or Railing for Railing.

Q. What learn we that concerns ourself?

A. Not to do ill, lest we hear of it, and to secure our Conscience as carefully as God doth our Honour.

1 Theff. 5: 21. Abstain from all Appearance of Evil. Phil. 4: 8.

Act. 24: 36. Herein do I exercise myself to keep a Conscience void of Offence, towards God and Man.

Q. Which is the Tenth Command?

A. Thou shalt not covet, &c. Exod. 20: 17.

Q. What is here commanded?

A. Con-

A. Contentment with our own State,
of our and Well-pleasedness with our Neighbour's
profan Welfare.

I Tim: 6: 8. Having Food and Rayment,
Me let us be therewith content.

Rom: 12: 10. Be kindly affectionate one
Neigh to another.

V. 15. Rejoice with them that rejoice, and
such a weep with them that weep.

Q: *What is here forbidden?*

A. Discontent, Envy and Greed.

Esth: 5: 13. All this availeth me nothing,
as long as I see Mordecai the Jew sitting at
the King's Gate.

Prov: 14: 30. Envy is the Rottenness of
the Bones.

Col: 3: 5. Mortify therefore your Mem-
bers, which are upon the Earth, Fornicati-
on, &c. and Covetousness, which is Ido-
latry.

Q: *What are the Means to preserve us from
that?*

A. A low Esteem of the World, and Love
to our Neighbour.

I John 2: 15. Love not the World, nor
the Things that are in the World.

I Cor: 13: 4. Charity envieth not. I John
5: 1. Q: *What*

Q: *What learn ye from this Command?*

A. That 'tis not enough our Hands be the Lord
clean, but our Hearts must also be pure.

Psal: 24: 4. He that hath clean Hands &
a pure Heart, shall ascend to the Hill of God

S U N D A Y XXXV.

Q: *What are the Conditions Jesus require
of his Followers?*

A. To deny ourselves, take up the Cross
and follow Him. Matth: 16: 24.

Q: *What mean ye by denying yourselves?*

A. To cast off the Love and Desire to our
own Ease, or Honour, or Comfort, in this
Life, when they hinder our Obedience to
God's Will.

Luke 14: 26. If any Man come unto Me,
and hate not his Father and Mother, and
Wife and Children, and Brethren and Si-
sters, yea and his own Life also, he cannot
be My Disciple.

Q: *What mean ye by taking up the Cross?*

A. A bearing every Affliction, whether
from God, or Men as Instruments, when
we cannot shun it without Sin.

Job 1: 21. The Lord hath given and ta-
ken, blessed be the Name of the Lord.

Mic:

Mic: 7: 9. I will bear the Indignation of the Lord, because I have sinned against Him.

Q: What mean ye by following Him?

A. Setting the holy Life of Jesus, both in doing and suffering, before us as our Pattern.

1 Job: 2: 6. He that sayeth he abideth in Him, ought to walk as He walked.

Q: What learn ye from these Conditions?

A. That the Life of a Christian is a suffering State, and our Reward is not here.

Act: 14: 22. Through much Tribulation we must enter into the Kingdom of Heaven.

2 Tim: 3: 12.

Q: Does God give no Reward in this Life?

A. Yes: secret Joy in holy Duties, and sanctified Mercies and Rods.

Psal: 33: 21. Our Hearts shall rejoice in Him. *Prov: 3: 17. Psal: 97: 11.*

Rom: 8: 28. All Things work together for Good to them that love God.

Q: Are we able of ourselves to keep the Commands of God?

A. No, without the Help of the Spirit of God.

Phil: 2: 13. It is God that worketh in us, both to will and to do of His good Pleasure.

Joh: 15: 5. Without Me ye can do nothing.

Q: What

Q: What are the Means enjoined us for procuring Strength?

A. Hearing and reading the Word, Prayer, Watchfulness, and the Use of the Sacraments.

Q: What is our Duty in hearing or reading the Word of God?

A. Something to be done before, at and after.

Q. What is to be done before?

A. Preparation, by Prayer and Meditation.

Psal: 19: 14. The Words of my Mouth, and the Meditation of my Heart, let it be acceptable in Thy Sight, my Strength and my Redeemer.

Eccl: 5: 1. Keep thy Foot when thou goest into the House of God.

Psal: 1: 2. His Delight is in the Law of the Lord, and in His Law doth He meditate Day and Night.

SUNDAY XXXVI.

Q: What is our Duty when we are hearing?

A. Reverence, Attention & Love.

Luke 8: 18. Take heed how ye hear.

Prov: 4: 20. My Son, attend unto my Words, incline thine Ear unto my Saying.

Psal:

Psal: 119: 97. O how love I Thy Law !

Q: What is our Duty after Hearing ?

A. Meditation, Retention and Practice.

Psal: 119: 15. I will meditate on Thy Precepts.

Psal: 119: 11. Thy Word have I hid in my Heart, that I might not sin against Thee.

James 1: 22. But be ye Doers of the Word, and not Hearers only.

Q: What learn ye from this Duty ?

A. Thankfulness for this Mercy, and Fellow-feeling with them who want it.

Psal: 89: 15. Blessed is the People, who know the joyful Sound. *Psal: 147: 19, 20.*

Psal: 74: 20. The dark Places of the Earth are full of the Habitations of Cruelty. *Psal: 67: 2.*

Q: What kind of Duty is Watchfulness ?

A. A Care of our Thoughts, Circumspection in Duties, and Caution amidst Temptations.

Prov: 4: 23. Keep the Heart with all Diligence.

Matth: 6: 5. When thou prayest, thou shalt not be as the Hypocrites are, &c. to V. 19.

Matth: 26: 41. Watch and pray, that ye enter not into Temptation.

Q. What

Q: *What ought to engage us to be watchful?*

A. Our Weakness, and our Enemies Strength, Diligence and Cunning.

2 Cor: 3: 5. Not that we are sufficient of ourselves, to think any thing as of ourselves.

Job 1: 7. I am come from going to and fro in the Earth.

1 Pet: 5: 8. Be sober and vigilant, because your Adversary the Devil goeth about like a roaring Lion.

Q: *What is Prayer?*

A. A presenting our Desires to God, in the Name of Jesus, for ourselves and others, with Confession of our Sins, and Thanks for His Mercies.

Psal: 5: 2. Hearken unto my Cry, my King and my God, for unto Thee will I pray.

John 14: 13. Whatsoever ye shall ask in My Name, that will I do.

1 Tim: 2: 1. I exhort, that Prayers and Supplications be made for all Men.

Job 42: 10. And the Lord turned the Captivity of Job, while he prayed for his Friends.

Psal: 32: 5. I acknowledge my Sin unto Thee, and mine Iniquity have I not hid.

Psal: 107: 8. O that Men would praise the Lord

Lord for His Goodness, and for His wonderful Works to the Children of Men.

Q: *To whom are our Prayers to be directed?*

A. To God alone.

Matt. 4: 10. Thou shalt worship the Lord thy God, and Him only shalt thou serve.

Q: *Why?*

A. Because He only can hear and help.

Psal. 65: 2. O Thou that hearest Prayer, unto Thee shall all Flesh come.

Psal. 121: 2. Our Help is in the Name of the Lord, that made the Heaven and the Earth.

Q: *In whose Name?*

A. In the Name of Jesus.

John 16: 26: At that Day ye shall ask in My Name.

SUNDAY XXXVII.

Q: *What is it to pray in the Name of Jesus?*

A. An Expectation to be heard, not for ourselves, but for His Merits and Intercession.

Heb. 7: 25. Wherefore He is able to save unto the uttermost, them that come to God by Him, seeing He ever liveth to make Intercession for them.

Q. *What*

Q. What is it we seek in Prayer ?

A. Blessings for Soul and Body.

Matth. 6: 33. Seek ye first the Kingdom of God and its Righteousness, and these Things shall be added unto you.

Q: How must our Hearts be affected in Prayer ?

A. In Confession, with Sorrow, Hatred of, and Resolution to leave Sin.

Dan. 9: 5. We have sinned, and committed Iniquity, and wrought Wickedness.

John 9: 3. Now we know that God heareth not Sinners.

Q: How in Petition ?

A. With Faith, Confidence and Fervour.

Psal. 10: 17. Lord, Thou hast heard the Desire of the Humble, Thou wilt prepare their Heart, and wilt cause Thine Ear to hear.

Psal. 5: 3. In the Morning will I direct my Prayer unto Thee, and will look up.

Dan. 9: 19. O Lord hear, O Lord forgive, O Lord pardon and do, defer not for Thine own Sake, O my God.

Q. And how for Mercies received ?

A. Praising God with thankful Hearts.

Psal: 33: 1. Praise is comely for the Upright.

V. 5. The Earth is full of the Goodness of things the Lord.

Q: What are the Properties of Prayer?

A. Sincerity, Fervour, Humility, Constancy.

Matth: 6: 5. When thou prayest, be not as the Hypocrites.

Psal: 22: 2. O my God, I cry in the Day-time, and Thou hearest not, and in the Night-time I am not silent. *Dan: 9: 19.*

Luke 18: 13. And the Publican standing afar off, would not so much as lift up his Eyes to Heaven.

1 Thess: 5: 17. Pray without ceasing.

Q: What are the set Seasons for Prayer?

A. Evening, and Morning, and at Noon.

Psal: 55: 17. Evening, and Morning, and Noon, will I pray and cry aloud.

Q: Is it to be neglected at other Times?

A. No; we ought to begin every Action or Business with it, especially in Times of Affliction or Danger.

Luke 18: 1. And He spake a Parable unto them, to this End, That Men ought always to pray and not to faint.

Gen: 24: 12. O Lord God of my Master Abraham, I pray Thee, send me good Speed this Day.

Psal: 50: 15. Call on Me in the Day of Trouble, and I will deliver thee.

Q: Have we any Ground for it that God will hear our Prayers ?

A. Very great Ground.

Psal: 37: 4. Delight thyself also in the Lord, and He shall give thee the Desires of thy Heart. *Psal: 65: 1, 2.*

S U N D A Y XXXVIII.

Q: What is it ?

A. The Promise of God, and the Experience of the Faithful.

Psal: 145: 19. He will fulfil the Desire of them that fear Him : He also will hear their Cry, and will save them.

Psal: 3: 4. I cried unto the Lord with my Voice, and He heard me out of His Holy Hill.

Q: Does He always grant the same we seek ?

A. Either the same, or what is better for us.

Psal: 34: 4. I sought the Lord, and He heard me, and delivered me out of all my Fears.

2 Cor: 12: 9. My Grace is sufficient for Thee.

Q: *What is the Reason our Prayers are so often unheard?*

A. Because we pray either with a bad Mind, or for a bad End.

James 4: 3. Ye ask and ye receive not, because ye ask amiss, that ye may consume it on your Lusts.

Q: *What should be our Frame in this Case?*

A. To wait on God with a resigned Mind.

Psal: 40: 1. I waited patiently for the Lord, and He inclined unto me, and heard my Cry.

Q: *What learn ye from all this?*

A. God's Love in inviting us to pray, and our Comfort in having a Promise of being heard.

Psal: 86: 7. In the Day of my Trouble I will call upon Thee, for Thou wilt answer me.

Q: *Have we any Form of Prayer for our Direction?*

A. Yes: the Lord's Prayer, which Jesus taught.

Q: *What Use is it for, to us?*

H

A. 'Tis

A. 'Tis a Patern for our Prayers, and an excellent Form it self.

Matth: 6: 9. After this manner pray ye of our Lord His a

Our Father which art in Heaven, &c.

Q: Ought we not then to use it ?

A. It is the express Command of Jesus.

Luke 11: 2. When ye pray, say, Our Father, &c.

Q: How many Parts are there of this Prayer ?

A. Three: the Preface, Petitions and Conclusion.

Q: What Use are these Three Parts for ?

A. The Preface teaches us how to pray, the Petitions for what, and the Conclusion for what End.

SUNDAY XXXIX.

Q: What is the Preface ?

A. Our Father which art in Heaven.

Q: How is God our Father ?

A. Because He made us, preserves us, and hath begot us again to a lively Hope.

Psal: 100: 3. Know ye that the Lord He is God, it is He that made us, and not we ourselves.

Psal: 36: 6. O Lord, Thou preservest Man and Beast.

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1 Pet: 1: 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant Mercy, hath begotten us again into a lively Hope, by the Resurrection of Christ from the Dead.

Q: *What doth this Name imply ?*

A. Authority and Love.

Num: 30: 4. If her Father hear her Vow, and hold his Peace, then all her Vows shall stand.

Matth: 7: 11. If ye being Evil, know to give good Gifts unto your Children, how much more shall your Father which is in Heaven, give good Things to them that ask Him ?

Q: *What does this Name teach us in Prayer ?*

A. Reverence and humble Confidence.

Mal: 1: 6. A Son honoureth his Father, and a Servant his Master: if I then be a Father, where is Mine Honour, and if I be a Master, where is My Fear ?

Matth: 7: 9. What Man is there of you, whom if his Son ask Bread, will he give him Stone ?

Q: *How is this Name used rather than Lord or God ?*

A. Because it is fitteſt for Prayer, they

imply Thunder and Power ; this Sweetness and Compassion.

Isa: 63: 16. Doubtless Thou art our Father, tho' Abraham be ignorant of us, and Israel acknowledge us not.

Q: What learn ye from calling Him, Our Father ?

A. The Relation of ourselves and all Mankind to Him, especially the Faithful.

Mal: 2: 10. Have we not all one Father ?

Q: What Duty obligeth this to ?

A. To live as Brethren, seeing we have one common Father.

Eph: 4: 3. Endeavouring to keep the Unity of the Spirit in the Bond of Peace.

V. 6. One God and Father of all.

Q: How is God said to be in Heaven ?

A. By the Discoveries of His Glory there and thence.

Psal: 148: 13. His Glory is above the Earth and Heaven. *Psal: 36: 5.*

Q: But is He not every where ?

A. By His Being He fills all Things, by His Providence He is on Earth, and by His Justice in Hell.

Jer: 23: 24. Do not I fill Heaven and Earth, saith the Lord !

Prov: 15: 3. The Eyes of the Lord are in every Place, beholding the Evil and the Good.

Psal: 139: 8. If I make my Bed in Hell, behold Thou art there !

S U N D A Y XL.

Q: What learn ye from this Clause ?

A. That in our Prayers we should lift up our Hearts to Heaven.

Psal: 73: 25. Whom have I in Heaven but Thee, and on Earth I desire none beside Thee.

Q. How many Petitions are they ?

A. Six, whereof Three concern God's Glory, and Three our Good.

Q. What is the First ?

A. Hallowed be Thy Name.

Q. What is meant by God's Name ?

A. His Nature, Attributes, and all that manifests His Greatness or Goodness.

Psal: 83: 18. That Men may know, that Thou whose Name alone is Jehovah, art the Most High over all the Earth.

Q. What is meant by hallowing it ?

A. That is, glorified and reverenc'd.

Psal: 99: 3. Let them praise Thy great & terrible Name ; for it is holy.

H ;

Q. How

Q. How are we said to glorify God?

A. When we publish the Glory that is in ought to
Him. so

Psal: 102: 21. To declare the Name of the I Cor
Lord in Zion, and His Praise in Jerusalem. whatsoe

Q. How is God said to glorify us?

A. When He makes us glorious.

Rom: 8: 30. Whom He justified, them He also glorified. His Fol

Q. What mean ye by this Petition?

*A. Let Thy Wisdom, Power and Good-
ness, Thy Name and Nature, Thy Works* the Kin
and Word, be praised by all Men. ayest it

Psal: 67 throughout. Psal: 148 throughout. Psal:
Luke

Q. Is there no more understood in it?

*A. Yes: let Thy House, Thy Day, Thy
Servants, Thy Ordinances, be all honoured.* Q. W
A. A

*Lev: 19: 30. Ye shall keep My Sabbaths,
and reverence My Sanctuary, I am the Lord.* Rom:
ye yield
wants y

*Luke 10: 16. He that heareth you, heareth
Me, and he that despiseth you, despiseth
Me.* Q. A
on Ear
ven.

*Lev: 10: 3. I will be sanctified in all them
that draw near to Me.* I Pe
nath ca
Jesus,
you pe

SUNDAY XLI.

Q. What learn ye from this?

A. That the honouring of God ought

it is in ght to be the Language, as of our Pray-
ers, so of our Lives.

1 Cor: 10: 31. Whether ye eat or drink, or
whatsoever ye do, do all to the Glory of God.

Q. What is the Second Petition ?

A. Thy Kingdom come.

Q. What is meant here by Kingdom ?

*A. Christ's Authority and Power over
His Followers.*

Luke 23: 3. Pilate asked Him, Art Thou
the King of the Jews ? He answered, Thou
sayest it.

Psal: 93: 1. The Lord reigneth, He is clo-
thed with Majesty, &c.

Q. Who are these ?

A. All that submit to His Laws.

Rom: 6: 16. Know ye not, that to whom
ye yield yourselves Servants to obey, his Ser-
vants ye are whom ye obey.

Q. Are these all of one sort ?

*A. No : A Part of them are in Warfare
on Earth, another Part triumphing in Hea-
ven.*

1 Pet: 5: 10. Now the God of Grace, who
hath called us to His eternal Glory by Christ
Jesus, after ye have suffered a while, make
you perfect, stablish, strengthen, settle you.

Heb: 12: 22, 23, 24. Ye are come unto Mount Zion, and unto the City of the Living God, &c.

Q: What mean ye by the coming of it ?

A. That the Gospel may be preached to all Nations, and have Power where it is preached.

Rev: 11:15. The Kingdoms of this World are become the Kingdoms of our Lord and of His Christ.

2 Thess: 3: 1. Brethren, pray for us, that the Word of the Lord may have free Course and be glorified as it is with you.

Q. What concerns yourself and others more nearly ?

A. That I and others may be brought and kept under Christ's Government.

2 Thess: 2: 16, 17. Our Lord Jesus Christ &c. comfort your Hearts, and stablish you in every good Word and Work.

Q. What pray we for these in Glory ?

A. That He may hasten His Coming to Judgment, that all may be gathered unto one; and that they and we may be glorified in Soul and Body.

Rev: 6: 10, 11. How long dost Thou no judge, and avenge our Blood on them that dwell on the Earth ?

V. 11

V. 11. And white Robes were given them.

Rev: 22: 20. Surely I come quickly. Amen. Even so, come Lord Jesus.

Q: *Are there any Enemies of this Kingdom?*

A. Yes, the Kingdom of Darkness.

Col: 1: 13. Who hath delivered us from the Power of Darkness, and translated us unto the Kingdom of His dear Son.

S U N D A Y XLII.

Q: *W*ho are these?

A. The Devil and wicked Men.

Q: *What pray we as to them?*

A. That false Worship, Error, Sin and all the Works of Darkness, may be destroyed, and Sinners recovered.

Eph: 2: 2. Wherein in Time past, ye walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience.

Psal: 97: 7. Confounded be all they that serve graven Images, that boast themselves of Idols.

Rev: 18: 4. Come out of her, my People, that ye be not Partakers of her Sins, and receive of her Plagues.

Q: *What*

Q: What learn ye from this?

A. That we must not be content, that ourselves only should be saved, but also that all the World should own and serve God.

Isa: 11: 9, 10. The Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.

Rom: 10: 1. Brethren, my Heart's Desire and Prayer for Israel is, that they might be saved.

Q. What is the Third Petition?

A. Thy Will be done on Earth as it is in Heaven.

Q. What is meant here by the Will of God?

A. His Precepts and Providence.

Q: How is the Will of His Precept done?

A. When He is obey'd by all Men.

1 Thess: 4: 3. This is the Will of God, even your Sanctification.

Q. How is His Will of Providence done?

A. When it is cheerfully submitted to.

Heb: 10: 34. Ye took cheerfully the Spoiling of your Goods.

Q. Who do God's Will in Heaven?

A. The Stars in the Outer-Court, and the Angels in the Inner.

Judg: 5: 20. The Stars in their Course fought against Sisera.

Psal: 103: 20, 21. Bless the Lord, all ye His Hosts, ye Ministers of His that do His Pleasure.

Q: How do they His Will?

A. Cheerfully, fully, constantly, universally and harmoniously.

Gen: 28: 12. He saw a Ladder, and the Angels of God ascending and descending on it.

Heb: 1: 14. They are ministering Spirits, sent forth to minister to them who are Heirs of Salvation. *Matth: 18: 10.*

Q: How ought we to do it?

A. After the same manner.

S U N D A Y XLIII.

Q: What learn ye from this Petition?

A. That Prayer without Obedience is but Lip-labour.

John 9: 31. We know that God heareth not Sinners: But if any Man be a Worshipper of God, and doth His Will, him He heareth. *James 4: 3.*

Q: How are the Petitions divided that immediately concern us?

A. The

A. The First concerns our Bodily Good, the other Two our Spiritual Good.

Q: *What is the Fourth Petition?*

A. Give us this Day our daily Bread.

Q: *What is meant by Bread?*

A. All the Necessaries of Life.

Isa: 3: 1. The Lord doth take from Jerusalem and Judah, the whole Stay and Staff, the whole Stay of Bread and the whole Stay of Water.

Q: *What by daily Bread?*

A. What we need for every Day.

Matth: 6: 34. Take no Thought for to Morrow, for the Morrow shall take Thought for the Things of itself. Sufficient for the Day is the Evil thereof.

Q. *What by substantial Bread?* (For so may the Word be rendered also.)

A. Food; not Dainties or Superfluities.

Isa: 33: 16. Bread shall be given him, his Waters shall be sure. *Psal:* 132: 15.

Q: *What mean ye by, Give us?*

A. That God would either bestow it, or if we have, bless it.

Psal: 132: 15. I will abundantly bless her Provision, I will satisfy her Poor with Bread.

Deut: 28: 5. *Hag:* 1: 6, 9. *Mal:* 2: 2.

Q. *Do*

Q: Do the Rich need this Prayer?

A. Yes: they must own that they have all by God's Gift, and that they need His Blessing.

Psal: 65: 9, 10, 11. Thou preparest them Corn, when Thou hast so provided for it.

I Chron: 29: 14. All Things come of Thee.

Mal: 2: 2. I will curse your Blessings.

Q: What learn ye from the Word, Our?

A. That Industry be joined with Prayer.

2 Theff: 3: 12. I command and exhort, that with quietness they eat their own Bread.

Q: What learn ye from the Word, Bread?

A. Contentment with Necessaries.

Gen: 28: 20. If Thou wilt give me Bread to eat, and Rayment to put on, the Lord shall be my God.

SUNDAY XLIV.

Q. What learn ye from the Word, Us?

A. Charity to them that want, that, as we pray for Bread to them, we may give it when able.

Job 31: 17. If I have eaten my Morsel alone, and the Fatherless have not eaten thereof.

Q: What learn we from that, Day by Day?

A. That

A. That our Trust should be as continual as God's Providence.

1 Pet: 5: 7. Casting all your Care upon Him, for He careth for you.

Lam: 3: 22, 23.

Q: How are the other Two Petitions divided?

A. In the one we seek Pardon, in the other Grace: the one in Justification, the other in Sanctification: the one respects the Time past, the other that which is to come.

Q: What is the Fifth Petition?

A. Forgive us our Trespasses, as we forgive them that trespass against us.

Q: What mean ye by Forgiving?

A. That is, to free from the Obligation to Punishment.

Psal: 51: 1, 9. Have Mercy upon me, O Lord, according to Thy loving Kindness, according to the Multitude of Thy tender Mercies, blot out my Transgressions.

Q: What mean ye by Trespasses?

A. Our Sins, that make us Debtors to Justice.

Matth. 5: 26. Thou shalt not come out thence, till thou hast paid the utmost Farthing.

Q. Does God require any Thing in us to prepare us for Pardon?

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A. Yes: A Mind free of Malice.

Matth: 6: 14, 15. If ye forgive not Men their Trespasses, neither will your Heavenly Father forgive you your Trespasses.

Q: *If we be revengeful to our Neighbours, will God forgive us?*

A. No: it's with the Merciful He will shew Himself merciful. *Psal: 18: 25.*

Matth: 18: 35. So will My Heavenly Father do unto you, if ye from your Hearts forgive not every one his Brother their Trespasses.

Q: *What learn ye from this Petition?*

A. That without God's Pardon we are miserable for ever.

Psal: 32: 1. Blessed is he whose Transgression is forgiven, whose Sin is covered. *John 8: 21, 24.*

Q: *What further learn we?*

A. That Love to our Neighbour fits us to receive Love from God.

Eph: 5: 2. Walk in Love, as Christ also loved us, and gave Himself for us.

SUNDAY XLV.

Q: *Which is the Sixth Petition?*

A. Lead us not into Temptation, but deliver us from Evil.

Q. *What*

Q: What is meant by Temptation?

A. Allurement to Sin.

Jam: 1: 14. Every Man is tempted when he is drawn aside of his own Lust, and enticed.

Q: Can God tempt any?

A. No: unless by leaving us and withdrawing His Grace.

Psal: 81: 12. So I gave them up to their own Hearts Lusts.

Q: How is God said to tempt?

A. When He does that which makes the World know that of Men, which he knows already.

Gen: 22: 1, 2. And God did tempt Abraham, and said, Take now thine only Son Isaac, and offer him as a Burnt-offering on one of the Mountains. *Jam: 1: 12.*

Q: What mean ye by being led into Temptation?

A. That we may not be left to ourselves in the Hour of Trial.

Heb: 13: 5. I will never leave thee nor forsake thee.

Psal: 141: 4. Incline not my Heart unto any evil Thing.

Q: What learn ye from this?

A. Our

A. Our Frailty without God's Grace.

2 Cor: 3: 5. Not that we are sufficient of ourselves to think any Thing as of ourselves.

Q: *What is the other Clause of this Petition?*

A. Deliver us from Evil.

Q: *What is meant by Evil?*

A. Sin or Punishment, the one evil in itself, the other in our Esteem.

2 Thess: 3: 3. The Lord is faithful, who will stablish you and keep you from Evil.

John 17: 15. Jer: 6: 19. I will bring Evil upon this People.

Q: *Is there any other Thing meant by Evil?*

A. Yes: the Devil the Author of Sin, and Instrument of Punishment.

1 John 2: 14. I have written to you, young Men, because ye are strong, and the Word of God abideth in you, and ye have overcome the evil one.

Q: *How pray we to be delivered from Sin?*

A. That its Sting may not hurt us, nor its Stain defile us.

Rom: 6: 12. Let not Sin therefore reign in your mortal Bodies, that ye should obey it in the Lusts thereof.

SUNDAY XLVI.

Q: *What do we pray as to Punishment?*

A. That God would not inflict what we deserve.

1 Cor: 10: 13. God is faithful, who will not suffer you to be tempted above that you are able.

Psal: 103: 10. He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.

Q: *But what if He inflict it?*

A. We pray that it may be the Rod of a Father, and not the Stroke of a Judge.

Jer: 10: 24. O Lord correct me in Judgment, not in Thine Anger, lest Thou bring me to nothing.

Hab: 3: 2. In Wrath remember Mercy.

Q: *What learn ye from this?*

A. The humble Modesty of the devout Soul.

Q: *How that?*

A. That seeks not expressly any good Thing, but the Removal of evil Things.

2 Chron: 29: 10. It is in my Heart to make a Covenant with the Lord our God, that His fierce Wrath may turn away from us.

Q: *Wha*

Q: What is the Conclusion of the Lord's Prayer?

A. For Thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

Q: What mean ye by, Thine is the Kingdom?

A. God is the King of all the Earth, therefore let His Kingdom come and prosper.

Psal: 47: 2, 7. The Lord most High is terrible, He is a great King over all the Earth.

V. 7. God is the King over all the Earth, sing ye Praises with Understanding.

Q: What is meant by, Thine is the Power?

A. That He is able to do all Things, so also to enable me to hallow His Name, and to do His Will.

Psal: 135: 6. Whatsoever the Lord pleased that did he, in Heaven and Earth, in the Seas and all deep Places.

Q: What mean ye by, Thine is the Glory?

A. That He alone hath Grace to prepare, and Glory to crown us.

Psal: 84: 11. The Lord will give Grace and Glory. Therefore (Psal: 96: 7.) Give unto the Lord, O ye Kindreds of the People, give unto the Lord Glory and Strength.

V. 8. Give unto the Lord the Glory due unto His Name.

SUNDAY XLVII.

Q: *What mean ye by, For ever and ever?*

A. That as He ever lives, so He ever gives Grace and Glory; therefore endless Glory is His Due and our Duty.

Psal: 90: 1. Thou hast been our Dwelling-place in all Generations.

Psal: 145: 4. One Generation shall praise Thy Works to another.

V. 21. My Mouth shall speak the Praises of the Lord, and let all Flesh bless His Holy Name for ever and ever.

Q: *What learn ye from that?*

A. That there is neither want of Power or Will in God to do good.

2 Cor: 9: 8. God is able to make all Grace abound towards you.

James 1: 5. If any Man lack Wisdom, let him ask it of God, who giveth to all Men liberally, and upbraideth not.

Q: *What further learn ye?*

A. Because He lives we shall live also.

John 14: 19. Because I live, ye shall live also.

Q: *What*

Q: *What mean ye by, Amen?*

A. That I believe, desire and hope to be heard.

Rom: 16, 27. To God only wise be Glory through Jesus Christ for ever. Amen.

Q: *Does then this Prayer contain all that we need to seek from God in Prayer?*

A. All the Needs of all Men, in all States, at all Times, on all Occasions, in all Places.

The Lord enable me to use it aright.

Q: *What is a Sacrament?*

A. An outward Sign and Seal of inward and invisible Grace.

Q: *What is there in every Sacrament?*

A. Three: the Sign, Thing signify'd, and the Resemblance.

Q: *What is the outward Sign in Baptism?*

A. Water.

Matth: 3: 11. I indeed baptize you with Water unto Repentance. *Act: 10: 47.*

Q: *What is the Thing signify'd?*

A. The Blood of Christ.

Heb: 10: 22. Let us draw near, &c. having our Hearts sprinkled from an Evil Conscience, and our Bodies washed with pure Water.

Heb: 9: 14. How much more shall the

Blood of Christ, who through the Eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve the living God.

SUNDAY XLVIII.

Q: *What is the Resemblance?*

A. As Water cleanses and refreshes the Body, so does the Vertue of Jesus Blood, the Soul.

1 John 1:7. The Blood of Jesus Christ His Son cleanses us from all Sin.

Rev: 1:5. To Him who loved us, and washed us from our Sins in His Blood, be Glory. *1 Cor: 6:11.* *Ezek: 36:25.*

Q: *What is the outward Sign in the Lord's Supper?*

A. Bread and Wine.

Matth: 26:26. Jesus took Bread and blessed it.

V. 27. And He took the Cup and gave Thanks.

Q: *What is signified?*

A. The Body and Blood of Jesus.

Matth: 26:26. This is my Body.

V. 28. This is my Blood of the New Testament.

Q: *What*

Q: What is the Resemblance?

A. As Bread and Wine nourish and strengthen the Body, so does the Virtue of Christ's Death, the Soul.

John 6:55. My Flesh is Meat indeed, and My Blood is Drink indeed.

Q: For what End were Sacraments appointed?

A. To represent, apply and seal the Grace of the Gospel.

1 Cor: 12, 13. By one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit.

Tit: 3:5. According to His Mercy He saved us, by the washing of Regeneration, and renewing of the Holy Ghost.

Q: What learn ye from this?

A. God's condescending Goodness, that as we have Bodies as well as Souls, He hath brought the secret Grace of the Gospel to the Sight and Touch of the one, as well as Thoughts of the other.

1 John 1:1. That which we have seen from the Beginning, which we have heard, which we have looked upon, and our Hands have handled of the Word of Life.

Q: How many Sacraments are there?

I 4

A. Two,

A. Two, Baptism and the Lord's Supper.

S U N D A Y X L I X .

Q: *W*ho appointed Baptism?

A. The Lord Jesus made it a standing Ordinance.

Matth: 28: 19, 20. Go teach and baptize all Nations, in the Name of the Father, Son and Holy Ghost.

Q: *For what End?*

A. For entering us into the Church, and sealing our Pardon in it.

Gal: 3: 27. As many of you as have been baptized into Christ, have put on Christ.

Act: 2: 38. Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins.

Q: *What is our Obligation to God in Baptism?*

A. To renounce the Devil, the World and the Flesh, and to obey the Laws of God.

1 Pet: 3: 21. The like Figure whereunto, even Baptism, doth also now save us, (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.

Q: *What mean ye by renouncing the Devil?*

A. That I shall forsake his Worship and Works.

Col: 1: 13. Who hath delivered us from the Power of Darkness, and translated us into the Kingdom of His dear Son. *2 Tim: 2: 19.*

Q: What mean ye by renouncing the World?

A. That I shall not be led from my Duty, by its Profits, Pleasures, Honours, Customs or Example.

Rom: 12: 2. Be not conformed to this World, but be ye transformed by the renewing of your Mind.

1 Cor: 7: 31. The Fashion of this World passeth away. *1 John 2: 15.*

Q: What mean ye by renouncing the Flesh?

A. That I shall not be carried from my Duty by its corrupt Desires.

Rom: 13: 14. Put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof. *Rom: 8: 13.* *Col: 2: 11.*

Q: What mean ye by obeying the Laws of God?

A. Making His Commands the Rule of my Life, and His Promises the Ground of my Hope.

Psal: 119: 11. Thy Word have I hid in my Heart, that I may not offend against Thee.

Psal:

Psal: 119: 114. Thou art my Hiding-place and Shield, I hope in Thy Word.

SUNDAY L.

Q: Is this Obligation lying upon you ?

A. Yes: which by God's Grace I will fulfil.

Psal: 119: 106. I have sworn and will perform it, that I will keep Thy righteous Judgments.

Q: In whose Name are ye baptized ?

A. In the Name of the Father, Son and Holy Ghost.

Matth: 18: 19, 20. Go teach and baptize in the Name of the Father, Son and Holy Ghost.

Q: What mean ye by that ?

A. That I believe in, and will be obedient to One God in Three Persons.

John 14: 1. Ye believe in God, believe also in Me.

V. 16. I will pray the Father, and He shall give you another Comforter, &c.

Q: What learn ye from all this ?

A. That Baptism is not a meer Ceremony, or imposing a Name, but an express covenanting with God.

Act: 22: 16. Arise and be baptized, and wash away thy Sin, calling on the Name of the Lord.

1 Cor: 12: 13. By one Spirit we are all baptized into one Body.

Q: What is the other Sacrament?

A. The Lord's Supper.

Q: Who appointed it?

A. The Lord Jesus Christ.

1 Cor: 11: 23. I have received of the Lord, that which I also delivered unto you.

Q: When was it appointed?

A. The Night before He suffered.

Matth: 26: 20. When the Even was come, He sat down with the Twelve.

Q: For what End?

A. To be a standing Ordinance, to keep His Death still in Mind.

Luke 22: 19. This do in Remembrance of Me. *1 Cor: 11: 26.*

SUNDAY LI.

Q: IS there any other End?

A. Yes: to convoy the Vertue of His Death to the Soul and Body.

1 Cor: 10: 3. And did all eat the same Spiritual Meat.

V. 4. And did all drink the same Spiritual Drink,

Drink, for they drank of the Rock that followed them, and that Rock was Christ.

Q: Was there any other End yet ?

A. Yes : to be a Pledge and Bond of Love to one another, by His Example.

1 Cor: 10: 17. We being many, are one Bread and one Body, for we are all Partakers of that one Bread.

Q: Is it not our Duty to partake of it ?

A. Yes : both frequently and devoutly.

1 Cor: 11: 26. As oft as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till He come.

Q: Ought we not to prepare for it ?

A. Yes : most earnestly.

1 Cor: 11: 28. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

Q: What Preparation is needful ?

A. A holy State and a holy Frame.

Q: What is the holy State ?

A. To be renewed and in God's Favour.

1 Cor: 10: 21. Ye cannot drink the Cup of the Lord and the Cup of Devils, ye cannot be Partakers of the Lord's Table and the Table of Devils. Amos 3: 3.

Q: What is the holy Frame ?

A. Thi

A. This requires something to be done Before, At and After it.

Q: *What ought we to do before Partaking?*

A. To try our Knowledge, Repentance, Faith, Love and Resolution.

1 Cor: 11:29. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

Prov: 19: 2. That the Soul be without Knowledge is not good.

1 Cor: 11; 31. If we should judge ourselves, we should not be judged.

2 Cor: 13: 5. Examine yourselves whether ye be in the Faith.

Matth: 5: 24. Leave thy Gift before the Altar, first be reconciled to thy Brother, and then come and offer thy Gift.

1 Cor: 5: 8. Let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickednes, but with the unleavened Bread of Sincerity and Truth.

S U N D A Y LII.

Q: *What is required at the Sacrament?*

A. Holy Meditation, Desire & Love.

Luke 22: 15. With Desire have I desired to eat this Passover with you.

Ch:

Ch: 24: 32. How did our Hearts burn within us, while He talked with us by the Way.

Q: What is required after the Action?

A. Examination how we did behåve, and Watchfulness how we should behave in time to come.

John 5: 14. Behold thou art made whole sin no more.

Q: What Profit reap we by this Ordinance?

A. Spiritual Nourishment and Growth in Grace.

John 6: 55. My Flesh is Meat indeed, and My Blood is drink indeed. *1 Cor: 10: 16.*

Q: Is there any Danger if we come in a State of Sin?

A. Yes : for then we seal up our own Sentence of Condemnation.

1 Cor: 11: 29. He that eateth and drinketh unworthily, eateth Damnation to himself.

Q: Is it not then dangerous to come at all?

A. In such a State there is Danger, in coming to it, and staying from it.

Matth: 22: 12. Friend, how camest thou in hither, wanting the Wedding-Garment?

Luke 14: 24. None of these Men who were bidden shall taste of My Supper.

Q: Wh

Q: *What must I do then?*

A. To quite the Disease rather than the Remedy.

Matth: 4: 28. Come unto me all ye that are weary and heavy laden, and I will give you Rest.

Q: *What is the Danger of coming in a bad Frame?*

A. We want the Comfort of the Ordinance, and incur Temporal Evils.

I Cor: 11: 30. For this Cause many are weak and sickly among you, and many sleep.

Q: *What learn ye from all this?*

A. God's Goodness, in giving us standing Ordinances for minding our Duty, securing our Privileges, and sealing our mutual Love.

Eph: 1: 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings, in Heavenly Places in Christ.

Q: *Is it enough to know all this?*

A. No: unless I also do them.

John 13: 17. If ye know these Things, happy are ye if ye do them.

Q: *What is your Duty then?*

A. To let them sink from the Head to the Heart, that as Jesus hath done much for me,

me, He may work something in me, and that the Laws the Spirit of God hath written in the Word, may be written on my Heart, that my Life being holy, my Death may be happy, and my Soul blessed for ever, with God and His holy Angels.

Psal: 119: 11. Thy Word have I hid in my Heart, that I may not sin against Thee.

Rom: 5: 5. The Love of God is shed abroad in our Hearts, by the Holy Ghost, which is given unto us.

2 Cor: 3: 3. Ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the Living God, not in Tables of Stone, but in Fleshly Tables of the Heart.

1 Pet: 1: 15. As He who hath called you is Holy, so be ye Holy in all manner of Conversation.

Psal: 116: 15. Precious in the Sight of the Lord is the Death of His Saints.

Rev: 3: 5. He that overcometh, the same shall be clothed in White Rayment, and I will not blot out his Name out of the Book of Life, but I will confess his Name before My Father, and before His Angels.

Deut: 6: 6, 7. Psal: 1: 1, 2. Rev: 22: 14.

The Lord strengthen your Resolutions, confirm your Faith, sanctify your Life, and save your Soul ; and to God alone be all the Glory for ever and ever. Amen.

A Morning Prayer, which by making Use either of the Singular or Plural Number, may be used either by single Persons or Families.

O LORD our God, infinite in Wisdom, Power and Goodnes, the Maker of Heaven and Earth, the Preserver and Ruler of Men and Angels, the most gracious Redeemer and Sanctifier of Souls ; Who hast made us after Thine Image, recovered us when lost, hast given us Life, Health, Strength, Food and Rayment : Thou hast entred us into Thy Church in Baptism, hast spared us by Thy Grace, and invited us to Repentance : Thou hast given us Thy Word for our Guide, and Thy Promises for our Hope, and among the many Mercies of our Life, hast preserved us this Night from Danger.

For Thy glorious Perfections, wonderful Works, comfortable Word, for Thy Son & Spirit, for Thy Mercies to all Mankind, and

to us this Morning, we give Thee all Praise. But, O most merciful Father, to the Corruption of our Nature, we have added much actual Guilt ; we have displeased Thee, and wounded our own Conscience : We have done what we ought not to have done, and have omitted our Duty to God, our Neighbour and ourself, and that in Thought, Word and Deed, against Knowledge, Mercies, Warnings, Vows and Promises to the contrary. Yet, O most gracious Father, with Thee there is Mercy, that Thou may'st be feared ; have Mercy upon us : Give us Repentance and Forgiveness, sanctify & save our Soul, that all the rest of our Days may be spent in Thy Fear, Love and Obedience. Give us the Knowledge of Thyself in Jesus Christ, Love to Thee and all Mankind, Faith in Thy Word, Trust in Thy Goodness, Submission to Thy Will, and Contentedness with our Lot. Enable us to pray to Thee, and praise Thee, and seek Thy Glory. Incline our Hearts to do Good for Evil, to rule our lawless Lusts and Desires, to resist Temptations, and to exercise ourselves to Meekness, Humility, Purity and Peaceableness, Justice and Integrity, Sobriety and Temperance,

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Patience and Obedience to them that are over us: Enable us to despise this World, and seek after a better Life. And for this End, give us Thy Grace, without which we can do nothing.

Pardon the Sins of this Night and Morning, guide us this Day from Sin and Danger, that we may go out and in all Day in Thy Fear. Let our Persons, Wages, Labours, Comforts, be all blessed of Thee.

Bless all Mankind, Thy Church, our Rulers, Superiours, Friends and Neighbours: Forgive our Enemies, bless the Afflicted, and let all that call on Thee rejoice. Make our Life holy, and our Death happy in Jesus Christ, who hath taught us to pray, saying,

Our Father which art in Heaven.

Hallowed be Thy Name.

Thy Kingdom come.

Thy Will be done on Earth as it is in Heaven.

Give us Day by Day our daily Bread.

*Forgive us our Trespasses, as we forgive them
that trespass against us.*

And lead us not into Temptation,

But deliver us from Evil.

*For Thine is the Kingdom, and the Power,
and the Glory, for ever and ever. Amen.*

An Evening Prayer.

O Almighty and Eternal God, of whom, and through whom, and to whom, are all Things: All Thy Works praise Thee, and Thy Saints bless Thee: Suffer poor Sinners, among the rest, to pay our poor Tribute of Praise for all that we are, or can, or have, or hope for: For the Mercies of this Life, and the Means and Hopes we have of a better State, and among the rest, for Thy careful Providence over us this Day, our Soul doth praise Thee.

Yet we are ashamed when we look back on a bygone Life, the Sins of this Day alone might provoke Thee; but besides these, the Imaginations of our Hearts have been only evil continually; our Words been unsavoury, our Actions disagreeable to Thy great and holy Law: We have studied the Concerns of this Life too much, and of a better Life too little. We have not considered the End wherefore we came into this World; we have carelessly spent away our Time, have known, yet not done Thy Will.

But, O Lord, Thy Mercy to former Sinners encourages us to cast ourself down before

fore Thee, that Thou mayest have Compassion on us also. O Lord, turn us unto Thee, and turn Thou unto us, and cause Thy Face to shine, that we may be saved.

Help us to give Evidence of the Sincerity of our Love to Thee, by a due Regard of Thy Name, and Honour, Worship, and Day, and Servants. Let us never neglect to call on Thee, or to acknowledge Thee as our God, Saviour and Sanctifier. Preserve our Souls from secret and presumptuous Sins ; that we may never be carried away by the Enemy of Souls to forget and provoke Thee. Let not this World, by its Smiles or Frowns, allure or fright us from Thee ; nor our corrupt Flesh entice us from the pleasant and peaceable Paths of Holiness. Keep us, O our God, from base and unworthy Thoughts, corrupt Designs, unprofitable Talk, from profane Contempt of Thee, or these under Thee or over us. Preserve us from Cursing and Swearing, Malice or Hatred, from Intemperance and Uncleanness, from Deceit and Injustice, from Lies and Slanders, Envy and Covetousness, from Unbelief and Hardness of Heart, or Stubbornness under Thy Word or Rod, O Lord deliver Thy Servants.

Spread

Spread the Gospel through the Earth, bless the Church and Nation: Preserve our Sovereign N. and Rulers: Give Increase of Knowledge, Zeal and Success to our Ministers: Visit all in Trouble, Sick or Poor, Prisoner or Captive, Widow or Fatherless. Bless our Friends and Relations, and Benefactors, forgive our Enemies. Let not the Sins of this Day provoke Thee to leave us this Night, but overwatch us and this Family for good, that we may rise in Peace the next Morning to praise Thee. All which we beg for the Sake of Thy Welbeloved Son, who hath commanded us, when we pray, to say, *Our Father, which art, &c.* Amen.

A Grace before Meat.

Good Lord, the Giver of all Good, by whose Bounty we live, remove our Sins, which have brought on a Curse on us and these Creatures; Give them Power to nourish us, and give us both Power and Will to serve Thee through Jesus Christ our Lord and Saviour. Amen.

A Grace after Meat.

Merciful Father, in and by whom we live, move and breath; Thy Goodness still supplies us with Comforts, and at this Time hath refreshed us with Food convenient, for us: Let our Life, maintained by Thy Bounty be spent to Thy Glory; and stir up in us a desire of that Food that shall make us hunger or thirst no more. Guide us by Thy Counsel, and afterwards bring us to Glory, through Jesus Christ, Thy Son and our Saviour, God blessed for ever. Amen.



A Morning Hymn.

THE Night is gone, Day doth appear ;
My God, my Light, O draw Thou near :
My Sins make Night still with me stay,
Till Thy bright Beams them chase away.
Rise on my Soul Thy Grace, its Light
Outshines the Sun, tho' ne'er so bright.
Thou watch'd me sleeping ; now it's Day,
I wake, Thy Light must shew the Way :
My Foes still watch me to ensnare,
Thine Eye must overwatch my Care ;
Let no vile Thoughts my Soul mislead,
Direct my Hand, and Heart, and Head :
While I do work, conduct my Feet
In what is holy, just and meet ;
That I may then, when Day doth close,
Under Thy Shadow me repose,
And, under Shades of silent Night,
Find of Thy Countenance the Light.
I wake, but yet at length must sleep
In Death its dark and silent Deep.
I rise, O raise my Soul to work,
Which in the End may not me irk.
While I do move in Labours here,
Let not the Sly one me ensnare.
Under Thy Conduct will I rise,
That I may walk before Thine Eyes.
I rise up now, to sleep again,
Hasten eternal Day amain :
That I may come where Night's away ;
Till then my Soul let never stray.

An

An Evening Hymn.

THE Night is come like to the Day,
Depart not Thou, Great God, away:
Let not my Sins, black as the Night,
Eclipse the Lustre of Thy Light :
Keep still in my Horizon, for to me
The Sun makes not the Day, but Thee.
Thou, whose Nature cannot sleep,
On my Temples Cent'rie keep.
Guard me against those watchful Foes,
Whose Eyes are waking while mine close.
Let no Dreams my Head infest,
But such as Jacob's Temples blest.
While I do rest, my Soul advance,
Make my Sleep a holy Trance ;
That I may, my Rest being wrought,
Awake into some holy Thought ;
And with as active Vigour run
My Course, as doth the nimble Sun.
Sleep is a Death : O let me try,
By Sleeping, what it is to dy ;
And as gently lay my Head
On my Grave, as now my Bed.
Howe'er I rest, Great God, let me
Awake again, at least with Thee.
And thus assur'd, behold I ly
Securely, or to live or dy.
These are my drousie Days, in vain
I do now wake, to sleep again : .
O come that Hour, when I shall never
Sleep again, but wake for ever !

The END.



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P

p. 6.
p. 11
p. 14
ibid.
p. 15
p. 12
p. 13
p. lat

The Author's Absence from the Press, hath
occasioned the following Errors, which
the candid Reader is desired to correct.

PAge 4. l. 5. *exercice* for *exercise*.
p. 5. l. 3. *prætense* for *prætenſa*.
l. 4. *argati* for *arguti*.
ibid. *clanditur* for *clauditur*.
l. 6. *ingenuit* for *ingemuit*.
p. 6. l. 13. *disease* for *disuse*.
p. 11. l. 18. *Heroclos* for *Heracles*.
p. 14. l. 7. *Spelin* for *Spelm*.
ibid. l. 27. *or* for *are*.
p. 15. l. 25. *balbutize* for *balbutire*.
p. 122. l. 13. *Matt. 18.* for *28.*
p. 131. l. 9. *Wages* for *Ways*.
p. laſt, An Evening Hymn, there is wanting
in the Margin, *Dr. B.*



the 10th of April
I went to the British
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the following specimens
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